

DE CARMINE DEI DEORUM

OR

ON THE SONG OF THE GOD OF GODS

Being a Commentary in English on the Bhagavad-Gitâ
(Complete in Three Parts)

PART II

COSMOLOGY OR THE SCIENCE OF THE WORLD OR UNIVERSE

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CONTENTS

PART II

	PAGE
COSMOLOGY OR THE SCIENCE OF THE WORLD OR UNIVERSE 3
CHAPTER VII (<i>Saptamo'dhyâyah</i>) 21
CHAPTER VIII (<i>Ashtamo'dhyâyah</i>) 78
CHAPTER IX (<i>Navamo'dhyâyah</i>) 128
CHAPTER X (<i>Dashamo'dhyâyah</i>) 195
CHAPTER XI (<i>Ekâdasho'dhyâyah</i>) 237
CHAPTER XII (<i>Dvâdasho'dhyâyah</i>) 294

PART II

COSMOLOGY

(Chapters—VII to XII)

ॐ नमो भगवते वासुदेवाय



Radha Krishna Ragobas

[Departed on 21st January 1882]

PART II

COSMOLOGY OR THE SCIENCE OF THE WORLD OR UNIVERSE

CHAPTERS VII—XII

O Blessed Lord of this Universe ! Why didst Thou wish this Part of Thy Immortal Song to be called Cosmology ? Chapters VII—XII of the Bhagavad-Gitâ, as ordinarily understood, treat of Bhakti Yoga or Union by Love. What has Love of God, then, to do with Cosmology, which term, from Gr. *Cosmos*—the world, and *Logos*—discourse, means simply the Doctrine or Science of the World or Universe ? The answer Thou art pleased to suggest is, that the highest Love¹ of God described in the next six Chapters is not that of the Ârta, who seeks for the pleasures of this or the next world, nor that of the Jijnâsu, who seeks for Knowledge, nor that of the Arthârthi, who seeks for Freedom, but it is the Jnâni Bhakta's Love of the Universe (*Cosmos*) as God², Whom he has realized to be the Self. It is to be understood,

1 *Oj. Chaturvidhâ bhajante Mâm.....Mâm evânuttamâñgatim—B. G. VII. 16-18.*

2 *Oj. Vâsudevah sarvamiti—B. G. VII. 19.*

This entire Universe is the Purusha alone, both that which was and that which endures for the future.—*Rig. X. 99. 2.*

The first four verses of the Purusha-Sukta, which describe the Universe as God, are thus translated by Rao Bahadur M. Rangâchârya in the *Hindu Philosophy of Conduct* :—“ 1. The Purusha has a thousand heads, a thousand

however, that the Absolute¹ itself becomes the Conditioned without ceasing to be the Absolute². The Saint Tukârâma says³ that 'the whole Universe is God, is the principal store of instruction'. Even Xenophanes taught the unity of God and the Cosmos. The following quotations from Swâmi Vivekânanda and Deussen will make the point more clear:—

"Now then what do we see? That in its essence this cosmic energy known as matter, or thought or force, or intelligence or whatever name you choose to give it, is simply the manifestation of that cosmic intelligence, or as we shall call Him henceforth, the Supreme Lord. Everything that you see or feel or hear, indeed the whole Universe, is His creation, or to be a little more accurate, is His projection, or to be still more accurate, is the Lord Himself. It is He Who is shining as the sun and the stars; He is mother earth; He is the ocean itself. He comes as gentle showers; He is the air that we breathe and He it is Who is working as force in the body. He is

eyes and a thousand feet; He has enveloped the earth all around and has risen beyond by ten inches. 2. All this—whatever has been and whatsoever shall be—is Purusha Himself. Moreover, He is the Lord of Immortality, in that He grows beyond limitation by what He feeds upon. 3. His greatness is indeed of this measure; and Purusha Himself is even greater than that. All beings are a quarter of Him, and His three quarters are immortal in heaven. 4. The three-quarters-Purusha Who is above—He has gone up; and His one-quarter, however, has come to be here below. Having then become all-pervading, He has penetrated into the living and the non-living."

1 *Cf.* Purnamadah purnamidam purnât purnam udrichyate / purnasya purnamâdâya purnamevâvashishyate // *Brihadâranyâkôpanishad*.

2 In fact, as Swâmi Ânanda Âchârya says in his *Tattwajnânam*, "the disposition of Âtmâ is related to the disposition of our soul and the whole of the cosmic process, from creation to destruction and renovation or recreation of the universe, is so morally arranged that it will not be an exaggeration to say that the universe is God's imagination."

3 *Cf.* Jaga avagheñ Deva / mukhya upadeshâchi theva //

the speech that speaks. He is the man who is talking. He is the audience that listens. He is the platform on which I stand. He is the light that enables me to see your faces. It is all He. He Himself is both the material and efficient cause¹ of this, and He it is that becomes involved in the minute cell, and evolves at the other end, to appear again as God. He it is that comes down and becomes the lowest atom, and then, slowly unfolding His own nature, rejoins Himself. This is the mystery of the Universe. Thou art the man, Thou art the woman, Thou art the strong man in the pride of his youth, Thou art the old man tottering on his crutches. Thou art in everything, O Lord! Thou art all!"—*Swâmi Vivekânanda*.

"Assuredly this Universe is Brahman; it should be worshipped in silence as *Tajjalan*. The word *Tajjalan* is a mysterious name of the Universe as identified with Brahman that occurs only here, and it is explained as follows by Shankara on Chhând. 3. 14. 1 :—'From this (*tad*) Brahman by development into fire, water, earth etc., the universe has arisen (*jan*); therefore it is called *taj-ja*. So, on the reverse path to that by which it has arisen it disappears (*li*) into the very same Brahman, *i.e.*, it is absorbed into His essence; therefore it is called *tal-la*. And in the same way, finally, it is Brahman, in whom the universe, at the time of the origin, breathes (*an*), lives and moves; therefore it is called *tadanam*. Therefore in the three periods (past, present and future) it is not distinct from the essential Brahman, since there is nothing which lies outside of and beyond them.' According to Shankara's view, therefore, we should have before us already in the name *tajjalan* (*tad-ja-la-an*) a summarising of the three attributes of Brahman as Creator, Preserver and Destroyer of the Universe."—*Deussen*.

1 *Oft Aham sarvasya prabhavo Mattah sarvam pravartate—B. G. X. 8.*

Now, the idea of 'Love' necessarily implies two things, *viz.*, the subject who loves and the object loved. At the same time, it is proved by the Scriptures as well as by experience that the Self is alone the ultimate object of all Love. It is the legitimate function of Cosmology, therefore, to teach us how to realize¹ and love the Universe as God or the Self. Deussen gives the following account of the origin of Cosmology in his treatise on the *Philosophy of the Upanishads*.

"Metaphysical knowledge impugns the existence of any reality outside of the Âtman, *i.e.*, the consciousness. The empirical view on the contrary teaches that a manifold Universe exists external to us. From a combination of these antagonistic propositions originated the doctrine which in all the Upanishads occupies the largest space, and which may conveniently be described as Pantheism (though in its origin very different from the Pantheism of Europe),— the Universe is real, and yet the Âtman remains the sole reality, for the Âtman is the Universe. This identity of Universe and Âtman is already taught by Yâjnavalkya (who is as little able as Parmenides to avoid placing himself again temporarily² at the empirical standpoint) when he celebrates the Âtman as the Antaryâmin³ or when he describes how the Âtman upholds and maintains sun and moon, heaven and earth, the entire Universe⁴ and its frame; or when the

1 *Cf.* What that subtle being is, of which this whole Universe is composed, that is the real, that is the soul, that art Thou, O Shvetaketu!— *Chhând. 6. 8. 16.*

2 The reason is given in the explanation of the apparent contradictory propositions 'Matsthâni sarva bhutâni' and 'Nacha Matsthâni bhutâni' in *B. G. IX. 4 & 5.*

3 *Cf. Brih. 3. 7.*

4 *Cf.* In the Universe, Brahmâ or Hiranya-garba or the cosmic *Mahat* first manifested himself as name, and then as form, *i.e.*, as this Universe. All

knowing subject in us is made suddenly to expand into

this expressed sensible Universe is the form, behind which stands the eternal inexpressible *Sphota*, the manifester as *Logos* or Word. This eternal *Sphota*, the essential eternal material of all ideas or names, is the power through which the Lord creates the Universe ; nay, the Lord first becomes conditioned as the *Sphota*, and then evolves Himself out as the yet more concrete sensible Universe. This *Sphota* has one word as its only possible symbol, and this is the *Om*. And as by no possible means of analysis can we separate the word from the idea, this *Om* and the eternal *Sphota* are inseparable ; and therefore it is out of this Holiest of all holy words, the mother of all names and forms, the eternal *Om*, that the whole Universe may be supposed to have been created. But it may be said that, although thought and word are inseparable, yet as there may be various word symbols for the same thought, it is not necessary that this particular word *Om* should be the word representative of the thought out of which the Universe has become manifested. To this objection we reply that this *Om* is the only possible symbol which covers the whole ground, and there is none other like it. The *Sphota* is the material of all words, yet it is not any definite word in its fully formed state. That is to say, if all the peculiarities which distinguish one word from another be removed, then what remains will be the *Sphota* ; therefore this *Sphota* is called the *Nâda Brahma*, the *Sound-Brahma*. Now, as every word-symbol intended to express the inexpressible *Sphota* will so particularise it that it will no longer be the *Sphota*, that symbol which particularises it the least and at the same time most approximately expresses its nature, will be the truest symbol thereof ; and this is the *Om*, and the *Om* only ; because these three letters A. U. M., pronounced in combination as *Om*, may well be the generalised symbol of all possible sounds. The letter A is the least differentiated of all sounds, therefore, Krishna says in the Gitâ 'Aksharânâm akârosmi' I am "A" among the letters.' Again, all articulate sounds are produced in the space within the mouth beginning with the root of the tongue and ending in the lips—the throat-sound is "A", and "M" is the last lip sound ; and the "U" exactly represents the rolling forward of the impulse which begins at the root of the tongue till it ends in the lips. If properly pronounced, this *Om* will represent the whole phenomenon of sound-production, and no other word can do this ; and this, therefore, is the fittest symbol of the *Sphota*, which is the real meaning of the *Om*. And as the symbol can never be separated from the thing signified, the *Om* and the *Sphota* are one. And as the *Sphota*, being the finer side of the manifested Universe, is nearer to God, and is indeed the first manifestation of Divine Wisdom, this *Om* is truly symbolic of God. Again, just as the 'one only' Brahman, the Akhanda-

the Universe around us on every side¹. The later passages are numerous and do not need to be repeated here, which identify the Âtman as infinitely small within us with the infinitely great outside of us; and in this way the identity of the two, the Âtmañ and the Universe, is incessantly emphasised as though it were a matter which stood greatly in need of emphasis."

In concession to the empirical consciousness, tied down as it is to space, time and causality, God is said to be the cause, antecedent in time, and the Universe the effect proceeding from it. The inner dependence of the Universe on God and its essential identity with Him, however, determine God to be the efficient as well as the material cause of the Universe, *i.e.*, its creation by and out of Him. When He is described in the Upanishads² as the God 'Who, spiderlike, by Satchidânanda, the undivided Existence-Knowledge-Bliss, can be conceived by imperfect human souls only from particular standpoints of view and associated with particular qualities, so this Universe, His body, has also to be thought of along the line of the thinker's mind.—*Swâmi Vivekânanda*.

Nature is born of sound, the attribute of ether (*Akas*), which was the first manifestation of creation. That first sound was 'AUM' pronounced in English as 'OM'. The vowel A, (pronounced 'AU' in Sanskrit), the initial letter of 'AUM' is the parent of all letters and languages. This 'AUM' in sound represents the distant vibrations of Krishna's Flute, the Music of Love, while its character-form in Sanskrit resembles the Form of Krishna playing on His Flute. This is the mystery of what Krishna Himself says in the *Gitâ*, 'I am the Word AUM'.—*Vaishnavism by Premânanda Bhârati*.

The mystical and immutable *Om* which being composed of the three letters 'A' 'U' 'M', signifies successively the three Vedas (Rik, Yajus and Sâm), the three States of life (Jagrata, Svapna and Sushupti), the three Worlds (the Earth, the Heaven and the Hell), the three Gods (Brahmâ, Vishnu and Rudra), and which by its Ardha Mâtrâ is indicative of Thy fourth stage (Turiya) Parameshwara.—*Mahimnâ Stotra*.

1 *Cf. Brih. 4. 2. 4.*

2 *Cf. Svet. 6. 10.*

threads, which proceed from Him as material (*Pradhânam*), concealed His real nature', or, in the Rig-Veda¹ as One, Who, by His entrance into the world, was 'concealing² His original state (*Prathamachhad*)', the meaning is not that He brings objects forth from Himself, but that He changes Himself into the objects, or more accurately, He appears³ in the form of objects through His Parâ Prakriti (*Higher Nature*), which is, in B. G. VII. 5, said to uphold this Universe (*Yayedam dhâryate jagat*), which is the Aparâ Prakriti (*Lower Nature*), consisting of Earth, Water, Fire, Air, Space, Mind, Reason and Egoism (B. G. VII. 4). The five Principal Elements (*Panchamahâbhutas*), earth, &c., include their qualities (*Guna*) the Sense-objects, odour, taste, form, touch and sound, and Egoism includes the ten senses. Thus, the total number of elements is twenty-three. The twenty-fourth is the Parâ

In the beginning this Universe was the Âtman alone; there was nothing else there to strike the eye. He deliberated:—I will create worlds; accordingly He created these worlds.....He deliberated:—How can this (human frame) exist apart from Me? And He deliberated:—In what way shall I enter into it?.....accordingly He split open the crown of the head and entered by this door.—*Ait. 1. 1 & 1. 3. 11.*

1 *X. 81. 1.*

2 *Cf.* The Universe before us was once not unfolded; it was then unfilled in name and form.....That Âtman has entered into it upto the finger tips, as a knife is hidden in its sheath or the all sustaining (fire) in the fire-preserving (wood). Therefore He is not seen &c.—*Brih. 1. 4. 7.*

3 *Cf.* The Vedantic theory of Vishnuswâmin (also accepted by Shri Vallabhâchârya) is as follows:—The one primeval soul was not joyful because he was alone (B. U.), and, desiring to be many, he himself became the inanimate world, the individual soul, and the inward controlling soul. These sprang from him like sparks from a burning fire and are his parts (M. U.). By his own inscrutable power he rendered the properties of intelligence and joy imperceptible in the first, and his joy alone in the second, while the third has all the attributes perceptible in it. Simple Brahman as such has perceptible joy prevailing in it.—*Sir R. G. Bhandarkar.*

Prakriti, called Avyakta Tattva in B. G. XIII. 6, which becomes the Individual Soul (*Jivabhuta*—B. G. VII. 5). The Purusha is God Himself. This classification agrees with the following one given in the *Shâriraka Upanishad* :—

“Manas, Buddhi, Ahañkâra, Âkâsha, Vâyu, Fire, Water and Earth—these are the eight Prakritis (or matter) ; Ear, skin, eye, tongue, nose the fifth ; the organs of excretion, the organs of secretion, hands, legs, speech the tenth ; sound, form, touch, taste and odour are the fifteen modifications (of the above eight Prakritis). Therefore, the Tattvas are twenty-three. The twenty-fourth is Avyakta (*the undifferentiated matter*) or Pradhâna. Purusha is other than (or superior to) this.”

There is, however, difference¹ of opinion among philosophers about the exact number of elements (*tattvas*), according as they drop one or more links in the chain of cause and effect. But it matters very little, as the Tattvas are all imaginary and the object is to realize the Self, who is the sole reality in them. In the same way, the account of this imaginary creation given in the Vedas, Shastras and Puranas also does not agree. The reason of this incongruity is thus explained by Deussen in his ‘*Philosophy of the Upanishads*’.

“The aim is not to relate a consistent history of the creation², but, rather in a series of loosely connected creation pictures, to teach the absolute dependence of all existing beings on the Âtman. Accordingly, the

1 *Of.* Iti nânâ prasankhyânam tattvânâm rishibhîh kritam / sarvam nyâyyam yukti mattvâdvidushâm kimashobhanam // *Shri Bhâgarata*.

2 *Of.* In the Puranas, in the first or Svayambhu period of creation, there were two kinds of creation—Elements and Compounds, called Sarga and Prati-sarga. In the latter again creation went on in the following order

perpetual return of created things into the \hat{A} tmān is used to show how the division of the Universe into male and female and then into the different species of animals by

(1) Minerals, (2) Plants called Urdhwa Shrotas, (3) Animals called Tiryak Shrotas, (4) Men called Arvak Shrotas. Then came higher creations. This order corresponds no doubt with that of the modern evolutionists. In the Brihadāraṇyaka Upaniṣad when the Rishi Yājñavalkya ordered the cows to be taken away by his disciples, one among the many questions rained upon him was 'What is the Universe composed of?' The reply was 'The warp and woof' (as of a cloth). To put in modern scientific language, there are two kinds of forces of which the Universe is composed, one at right angles to the other, like the warp and woof of a cloth. When two forces are working at right angles to one another, circular rhythms are caused. Similarly, through these two main forces working at right angles to one another, the Brāhmaṇḍa or Brahma's egg, which is the Universe, was created. Afterwards these two forces, which may be called the major and minor axes, had other numberless forces running parallel to them like the numberless threads—lengthwise and breadthwise—of a cloth intersecting one another, which brought about the different points at which matter began to rotate round different centres. In the Purāṇas, when the churning of the milky ocean is described, we are given some clues about the originators of these two axes of forces. The milky ocean represents the nebulous matter of the Universe, which had to be rendered solid through the churning. Maṇḍāra Mountain is the major axis, which is supported by Viṣṇu, the Protector of the Universe—while the minor axis is furnished by Viśuki, the Serpent of Time. The vast longitudinal current is of the life-stream of Viṣṇu across which Time, who, according to Hinduism, is the Sakti of God, makes the dam. Thus, I think that matter is due to these two kinds of forces working in different directions like the two diameters of a circle at right angles to one another.

This process in a way explains the rotatory motion in each point of the ether from which matter appears solid. Professor Bergson says thus:—

From our point of view, life appears in its entirety as an immense wave which starting from a centre spreads outwards and which on almost the whole of its circumference is stopped and converted into oscillation at one single point, the obstacle has been forced, the impulsion has passed freely. It is this freedom that the human form registers. Everywhere but in man consciousness has had to come to a stand; in man alone it has kept on its way.—*Professor Bergson and the Hindu Vedānta.*

the flight of the female before the male, how the evolution of name, and form and the entrance of the Âtman into them, together with the creation of the Castes of the Gods and afterwards of men, &c., how all this signifies only the self-evolution of the Âtman to become the manifold Universe, and the essential identity of all its phenomena with the Âtman. Through the consciousness 'I am Brahma' (*Aham Brahmâsmi*) the Âtman becomes the Universe, and to this day whoever knows this 'I am Brahma' he becomes this Universe; nor have even the Gods power to prevent his so becoming. For, he is its Soul (*Âtman*). Thus, the traditional doctrine of the creation is preserved only as an external form. It serves merely to exhibit the sole reality of the Âtman under the different phenomena of the Universe."

The Parâ Prakriti, says the Gitâ, is the womb of all beings, and God is likewise the source¹ of the forthgoing of the whole Universe and the place of its dissolving ('*Etadyonini bhutâni sarvâni*' and '*Aham kritsnasya jagatâh prabhavah pralayastathâ*'—VII. 6).

There are four kinds of dissolution (*Pralayas*), viz:—(1) *Naimittika*, i.e., occasional or incidental 'caused by the interval of Brahmâ's days; it is the destruction of creatures, of all that lives and has a form, but not of the substance which remains *in statu quo* till the new Dawn in that Night' (*Avyaktâdvvyaktayah sarvâh prabhavantyaharâgame | râtryâgame praiiyante tatraivâvyakta sañjnake ||* B. G. VIII. 18. (2) *Prakrittika*, also called *Mahâ-pralaya*, i.e., the great or final dissolution, occurs at the end of the

¹ Cf. Brahmâ is but the creative form-potency of Nârâyana. When Nârâyana bade him to meditate upon his former creation and told him also that the moment that memory of former creation would awake within him, creation would begin, Brahmâ meditated as he was told, and creation began, as that memory of the past creation flashed within him.—*Bâbâ Premânanda Bhârati*.

age or life of Brahmâ¹. "It is the death of Kosmos—after which its spirit rests in Nirvâna or in that for which there is neither day nor night. Everything then is absorbed² into its original element—the Gods themselves Brahmâ and the rest being said to die and disappear during that long night. That of which all things are made, the Lord by Whom all things exist, He Who is inconceivable, without beginning, the beginning of the Universe, reposes, sleeping upon Shesha (the serpent of the infinity), in the midst of the deep. When this universal spirit wakes the world revives" (*Sarva bhutâni Kaunteya prakritim yânti Mâmikim / kalpakhaye punastâni kalpâdau visrijâmyaham*—*B.G.IX. 7.*). (3) *Attyantika*, i.e., the individual Pralaya or Nirvâna does not concern the worlds or the Universe, but only the individualities of some people who have realized the Self, for whom, after having reached Nirvâna, there is no more future existence possible. It is the result of the Grace³

1 Cf. There are innumerable Brahmândas, each containing its fourteen Lokas, its sun, its moon, &c., and each ruled by a Brahmâ. They are all resolved into their primal elements when their Brahmâ's life period comes to a close. They have all been produced from one and the same Mula-prakriti and are distinct from one another, but all of them are pervaded and controlled by one Ishvara (*Parabrahma*).—*The Life and Teachings of Sri Nâmâ-nâyâchârya*.

2 Cf. Having drawn into their cause Brahmâ's ego and its effects of worlds, and mixed together the subtle organs of sense and action and the four internal organs and dissolved all things composed of the elements into their cause, the five elements, He (Ishvara) then caused Prithivi to merge into Water, Water into Agni, Agni into Vâyu, and Vâyu into Âkâs, Âkâs into Ahankâra, Ahankâra into Mahat, Mahat into Avyakta, and Avyakta into Purusha in regular order. Virûpa, Hiranyagarbha and Ishvara being freed from the vehicle of Mâyâ, are absorbed into Paramâtmâ.—*Paingala Upanishad*.

3 Cf. 'Sthityanto yâvadikshanain' / yeneñu padeñu Shri Krishna / atyanta pralayiñcheñu lakshana / sutraprâyan jâna bolilâ // Iksâna yâ padâchârî artha jâna / Sadgurukripâdrishti purna / teñchi Mâzeñu kripâvalokana / jeneñu Brahma jnâna prâkâshe // *Ekanâthi Bhâgarata*.

of the Sadguru. (4) *Nitya*¹ or constant dissolution is 'the change which takes place imperceptibly in everything in the Universe from the globe down to the atom without cessation. It is growth and decay (life and death)'.

"To the objection that the Brahman could have no purpose, being without wants, in engaging Itself in creation, the reply is, in the words of the author of the Sutras, '*Lokavat tu lilâ kaivalyam*' (II. I. 33), it is mere recreation as in ordinary life." Shri Shankarâchârya adds the explanation that 'His innate nature (*Svabhâva*²) is to create' and also reminds us 'that the whole discussion is unreal, as the Brahman is never the agent of creation'. Shri Vallabhâchârya says³ that "there are two great powers of Parabrahma, *viz.*, *Âvirbhâva* (evolution) and *Tirobhâva* (involution). The world or *Jagat* comes into being, when Parabrahma's power of manifestation or evolution is at work. When the power of *Tirobhâva* becomes active, there remains God only."

The Personal God is, as the Eternal (*Anâdi*), Unborn (*Aja*), Impersonal (*Nirguna*) Brahma, the material cause or clay, of which the pot of the Universe is formed (*Aham sarvasya prabhavo*—*B. G. X. 8*) and with Illusion (*Mâyâ*) or Nature (*Prakriti*), He is the Supervisor (*Mayâdhyakshena*—*B. G. IX. 10*), the Supreme Lord (*Loka Maheshvaram*—*B. G. X. 3*) and the efficient cause or potter of the Universe (*Mattah sârvam pravartate*—*B. G. X. 8*). Those who believe this (*Iti matvâ*), that is, that all is Saguna Brahma (*Vâsudevah sarvamiti*—*B. G. VII. 19*),

1 Cf. Bhâgavata, XII. IV. 35.

2 Cf. Kâñho mâyâ pragatate / jivâsa sañsârâ ânîte / aiseñ mhanati te
nenate/ hâ vastumahimâ sahaja// Vrikshiñ akasmâta phala / kiraniñ akasmâta
mîthyâ jala / Ishvara navhe icheñ mula / Ishvaratvahi ikaritâñ // Vâmana
Pandita.

3 Philosophy of Shri Vallabhâchârya by Lallubhai Parekh.

and worship Him¹ alone with great Love (*Bhajante Mâ bhâva samanvitâh*—*B.G. X. 8*), are men, who only make proper use of their Reason (*Budhâ*—*B.G.X.8*). Those whod not do so are fools (*Na Mâm dushkritino mudhâ prapadyant narâdhamâh*—*B. G. VII. 15*). The Worshippers of God are so attached to Him that their minds are united to His and their lives lost in Him (*Machchittâ Madgata prâna*—*B.G. X. 9*). How do they secure such deep devotion? By the hearing of the Shastras as well as of God's achievements (*Lilâ*) from the Saints (*Bodhayantah parasparam*—*B.G. X. 9*), whose company² itself is a purifier of mind, and by the cheerful repetition of the Names and Glories of God, accompanied by the chanting of songs³ and the acting of the various parts played by Him in His incarnations, with wonderful emotions (*Kathayantascha Mâm nityam tushyanticha ramanticha*—*B. G. X. 9*). The advantages of such Shravana-Kirtana Bhakti are given in Shri Bhâgavata in such passages as the following :—

“The sullied⁴ hearts of men are not as much purified by means of learning, charity, asceticism and religious practices as they are by their ears being filled with the praise of Thy Glory, O Worshipful Lord!, that the

1 Cf. Sarvadâ sarva bhâvena nischintair Bhagavâneva bhajaniyah // *Nârada Sutra*, 76.

2 Cf. The saints remove the sins of others by the mere contact of their body, because Hari, the destroyer of sins, is in them.—*Shri Bhâgavata*, IX. 9. 6.

Sârdha trihasta jari Vâmana disati te, Vishnu svayeñ tanuhi Devanadi sati te // *Râja Yoga*.

3 Cf. Be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.—*Ephesians*, Chap. V. 18-19.

4 Cf. Shuddhirnrinâm na tu tathedya durâshayânâm / vidyâ shrutâdhyayana dâna tapah kriyâbhih // Sattvâtmanâm rishabha Te yashasi pravriddhâ / sachchhraddhayâ shravana sambhritayâ yathâ syât //

non-Sâttvika as well as Sâttvika Souls listen in firm Faith.”—*XI. 6. 9.*

“How¹ can the Soul be purified without the devotional emotions, without the pleasurable sensation of horripilation, the melting of the heart, the flow of tears of joy? Lost in My devotion, My votary has his heart melted and his speech choked (with emotion); he sometimes weeps and laughs excessively. Such a man of devotion sanctifies the world.”—*XI. 14. 23-24.*

Thâkur Haranâth considers the chanting of the Name and Glory of God in the company of Saints as the only sure means of making our life a success! He says² “*Take the Name*—this is the sum total of my advice! No sacrifice, no austerity, no sort of asceticism is higher than this!! Be regardless of everything else; take the Name ever and anon—awake or asleep; the Name is sweet as honey!!! The Name itself will show you the right path; you will have to ask nobody for help or guidance. Name is the Light in darkness; this is the light by which you will find out the true path in darkness. Chant the Name with a heart pure and holy; keep company with those that take the Name. A thousand times do I tell you, *there is no other way but the Name*; *go on taking the Name and you will be gratified.*”

So much importance is attached to ‘*Name*’ by all the religions of the world, because it partakes of the nature of both matter and spirit³ and is thus able, as a mediator, to introduce man to God. “This *Om*”, says

1 Cf. Katham vinâ romaharsham dravatâ chetasâ vinâ / vinâ, nandâ-
shrukalyâ shuddhyed bhaktyâ vinâ’shayah // Vâggadgadâ dravate yasya-
chittam rudatyabhikshnam hasati kvachichcha / vilajja udgâyati nrityate cha
Madbhaktiyukto bhuvanam punâti //:

2 Upadeshbâmrîta, pages 218-219.

3 Cf. Om ityekâksharam Brahma—*Shruti*.

Vidé B. G. VIII. 13.

Swâmi Vivekânanda in his *Bhakti Yoga*, “stands for the name of the whole Universe or God. Standing midway between the external world and God, it represents both.”

The result of this mode of Worship is the acquisition of the Knowledge of the Impersonal Brahma or *Nirguna Jnâna* (*Aksharam Brahma paramam*—B. G. VIII. 3) by the Vyatireka and Anvaya methods (*Jnâna dipena bhâsvatâ*—B. G. X. 11), imparted to Arjuna in Chapter VIII, and of the Personal God’s *Yoga* or Power, known as *Saguna Jnâna* (*Pashya Me yogamaishvaram*—B. G. IX. 5), given in Chapter IX, and His emanations or *Vibhutis*, mentioned in Chapter X, whereby the Reason of the Lover becomes steady (*So’vikampena yogena yujyate*—B. G. X. 7) and he enjoys Living-Freedom (*Sarva pâpaih pramuchyate*—B. G. X. 3). He secures Salvation (*Moksha*) already, but he does not care for it; much less would he accept any other plausible object. He worships God for His Love alone (*Bhajatâm pritipurvakam*—B. G. X. 10), which becomes blemishless (*Ananya*) and, therefore, on the death of his physical body, he attains to Him (*Mâm upayânti te*—B. G. X. 10), that is, goes to His Supreme Abode, the Anâdi Vaikuntha. In Chapter XI, at the special request of Arjuna, he is favoured with a vision of the Personal God’s Cosmic Body (*Vishvarupa darshanam*) through His own Divine Eye (*Divyam chakshuh*), as he shows his anxiety to see the whole Universe at once, in spite of the satisfaction given to him, with regard to the realization of things invisible to the senses or the Reason, by the comparison of the two kinds of air, the moving and the unmoving, we find in the Âkâsha or space (*Yathâkâsha sthito nityam vâyuh sarvatrago mahân*—B. G. IX. 6). He is also taught, there, the mode of Worship implied in Blemishless Love

(*Ananya Bhakti*), which enables the Jnânil to know, to see and to enter into the Personal God. Shri Krishna, then, gives the distinguishing marks of the Lovers in Chapter XII, and, by saying in the last verse that those, who worship the Cosmic Spirit (*Dharmyâmritam*) as made clear by Him (*Yathoktam*), are exceedingly dear to Him, gives a finishing stroke to the subject of Cosmology, already begun in the first² verse of Chapter VII.

Lastly, the following address of the Heralds of Vishnu to the myrmidons of Yama, on the death-bed of Ajâmilâ, is quoted here to show how that greatest of sinners, merely by the repetition of the Name of God, became perfectly pure³ and was saved.

“This person (Ajâmila) has expiated and freed himself from the sins of a million incarnations. For, he uttered the Name of Nârâyana in the helpless condition of his death. And this utterance not only served as an act of penance, but the means of effecting his final emancipation. When he uttered the four letters occurring in his call Nârâyana, the expiation of all sins was made by him. The expiation of the sins of the thief, the wine-drinker, the betrayer of his friend, the killer of a Brahmin, the polluter of the bed of his Guru, the killer of a woman and of a cow, a regicide, a patricide and other sinners is made by the uttering of the Name of Vishnu, because Vishnu’s attention is drawn towards

1 Cf. Bhaktâyâvananyayâshaka.....sa Mâmeti Pândava || B. G. XI. 54-55.

2 Cf. Mayyâsaktamanâh Pârtha yogam yunjanmadâshrayah / asañ-shayam samagram Mâm yathâ jnâsyasi tachchhrunû ||

3. Ashâ kirtanîñ nartanîñ chitta shuddhi, tvareñ houni hotase dhyâna shuddhi / Harichâ padiñ sthairyâ chittâsa jehâñ, sphure Vishnu âtmâ svatah siddha tevhâñ / Kshanaika satsañgatichyâ phalâneñ, keleñ taseñ sarva Ajâmilâneñ / udâsatâ te ruchali dvijâlâ, sâñduni dâsi Haridâsa zâlâ // Nâmasudhâ.

the caller as one belonging to Him. The sinner is not washed of his sins so clean by penances prescribed by expositors of the Shruti ; nor by performance of religious rites and ceremonies (as prescribed by the Dharma Shastras), as by the utterance of the Names of Hari, which are significant of His illustrious qualities. Penances cannot effect radical purification. For, even after the performance of the penance, it is possible that the mind may run after evil ways. Therefore, people, who desire to effect complete annihilation of their sins, should praise the Lord, which causes the purification of the heart. Do not, O Myrmidons of Yama !, carry him. He has effected entire purification of his sins ; for, at the moment of his death, he uttered the Name of Bhagavân. Whether uttered in calling some one who bears that name, or uttered in jest, or uttered in filling a stop in a tune while singing, or uttered insultingly in disrespect, the Name of Hari has been spoken of as destructive of sins. When sleeping and falling, when his limbs are fractured, when bitten, beaten and otherwise afflicted, the man who ejaculates the Name of Hari, even involuntarily, does not merit punishment for his sins. The great Rishis, in their plenary possession of knowledge of all things, have prescribed small and great penances for small and great sins proportionately. By the performance of these penances, their sins are washed away. But their hearts can only be cleansed by the service of the Feet of the Lord. Whether uttered willingly or unwillingly, consciously or unconsciously, the Name of Hari consumes the sin of man as fire consumes fuel. Just as a powerful drug taken produces effect, though its medicinal virtues may not have been known to the patient, so does a Mantra, when rightly uttered, produce its effect."—*Shri Bhâgavata, VI. 7-19.*

Further on, we are told how, by means of the enjoyment of the company of these pious Souls, even for a short time, he secured Knowledge of the Self, practised Bhakti Yoga, *viz.*, that the Universe is the Self or the Personal God, and attained the Supreme Goal of Human Life, the Anâdi Vaikuntha, which is the result of nothing but the continued Worship of the Personal God (*Manmanâ bhava Madbhakto Madyâji Mâm namaskuru*—*B. G. IX. 34*) after Self-realization ('*Aksharam Brahma paramam*'—*B. G. VIII. 3* and '*Pashya Me Yogamaishvaram*'—*B. G. IX. 5*).

CHAPTER VII (SAPTAMO'DHYĀYAH)

SYNOPSIS.—Of the two parts of the advice given to Arjuna in the last two verses of Chapter VI, he understands only the first, viz., that he should practise the Sarvâtma Yoga that 'all is the Self or Impersonal Brahma (Sarvam khalvidam Brahma—Shruti)' after Self-realization. To explain to him, therefore, the second part, viz., that of the Worship (Bhakti) of the Personal God, Shri Krishna says, in the second verse of this Chapter, that, even after acquiring Vyatireka and Anvaya (Jnâna and Vijnâna) Knowledges, known as Nirguna Jnâna (Knowledge of the Impersonal God), something remains (Avashishyate) to be accounted for, viz., the perishable forms of objects. These, the Blessed Lord wishes Arjuna to regard as the thought-forms (Kalpanâ) of the Personal God (Saguna Brâhma), just like His incarnations, and also to love¹ as the Self. The former is called Saguna Jnâna (Knowledge of the Personal God), and the latter Saguna Bhakti (Love of the Personal God). To enable Arjuna, however, to comprehend that the whole Universe is God (Vâsudevah sarvamiti—VII. 19), He speaks to him of His two Natures (Prakriti), known as Parâ and Aparâ (the Higher and the Lower). The Parâ becomes the Individual Soul (Jivabhuta) and

¹ *Og. Nusatâ yogayukta | âni yogi houni bhakta | tyâñta antara heñchi
kiñ anurakta | Saguniñ mhanuni sagunatveñ jaga pâhe || Yathârthatadipikâ.*

also upholds the Aparâ, which is the World itself (Yayedam dhâryate jagat—VII. 5) made up of the eight Tattvas, viz., the Earth, Water, Fire, Air, Space, Mind, Reason and Egoism. These, of course, include the ten Senses and the five Sense-objects, thus making a total of twenty-three elements. God is, however, the Creator, Preserver and Destroyer of the Universe (Aham kritsnasya jagatah prabhavah pralayastathâ—VII. 6), which is threaded on Him as beads on a string (Sutre maniganâ iva—VII. 7). Shri Krishna, then, proceeds to mention some of His Emanations (Vibhuti), in order that the attention of Arjuna may be drawn to Him (God) through the good things that he comes across. But it is impossible, He says, for the wicked to worship Him (Na Mâm dushkritino mudhâh prapadyante—VII. 15), for, their various desires lead them to seek other Gods (Kâmaistair. hritajnânâh prapadyante'nya devatâh—VII. 20), although He gives them their Faith as well as fleeting reward ('Shraddhâm' and 'Antavattu phalam'—VII. 21 & 23). Men of pure deeds (Sukritino—VII. 16) alone worship Him and they rise from the stages of the Ârtâ (Seeker of material good), the Jijnâsu (Seeker of Knowledge) and the Arthârthi (Seeker of Perfection and Freedom), after several lives (Bahunâm janmanâmantâ—VII. 19), to that of the Jnâni Bhakta (the Wise Lover). In the last two verses, the Jijnâsu (Seeker of Knowledge), who thus reaches the Supreme Goal of Human Life, is said to realize Brahma in seven ways, which are described in the next Chapter.

O Shri Krishna ! O Thou Lord of this Universe and Teacher of Teachers, help us to understand and practise the blessed Path of Love Thou didst mercifully point out, first, to Thy noble sister Kunti, and then, to her brave son Prince Arjuna !

At the end of Chapter VI, the Great Master asked His favourite Disciple to become a Yogi as well as a Bhakta, as that was, in His opinion, the *summum bonum* of human life. Arjuna, however, could not understand how this union of the two heterogeneous elements was possible, as he thought a Yogi to be a Worshipper of the Impersonal God (*Nirguna Brahma*) and a Bhakta to be a Worshipper of a Personal God, such as Râma or Krishna, having some definite form, and that the two different modes of Worship must naturally clash with each other. The reason of the misunderstanding was his ignorance of the fact that the forms of the animate and inanimate objects, which make up this Universe, were assumed by the Personal God (*Saguna Brahma* = *Brahma + Mâyâ*), Who is described in the *Vedas*¹ as 'Without hands and feet, yet grasping and moving, seeing without eyes, hearing without ears', in accordance with the actions and desires of the Individual Souls (*Jiva*), just as the so called incarnations of Râma and Krishna were the forms assumed by Him for their Salvation. The Personal God, therefore, regards the Universe as His body, exactly as He does His incarnations, although He is always conscious that He is Impersonal (*Nirguna*). The Yogi, too, who has studied both the *Vyatireka* and *Anvaya* *Yogas*, identifies himself with the Impersonal God (*Nirguna Brahma*), Who pervades the Universe, but neglects the forms he sees

1 Cf. *Apâni pâdo javano grihitâ pashyatyachakshuh sa shrunotyakarnah* //

as *Mâyâ* (Illusion). The Yogi Bhakta, however, in addition to the Nirguna Knowledge of the ordinary Yogi, possesses extreme Love for the material Universe, as well as for all the Divine incarnations, as being alike the forms of the Personal God (*Saguna Brahma*), Whom he realizes¹ to be the Self. With a view to impress this clearly on the mind of Arjuna, the Blessed Lord begins the Seventh Chapter thus:—

श्री भगवानुवाच—मस्यास्तकमनाः पार्थं योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं सां यथा ज्ञास्यसि तच्छृणु ॥१॥

“Hear now, O Son of Prithâ (Pârtha)!, how you can know Me, without a shade of doubt, in full extent, fixing your mind on Me, practising Yoga and making Me your refuge.”

Shri Krishna asks Arjuna, in this verse, to learn (*shrinu*) how, with his mind clinging to Him, *i. e.*, withdrawn² from the sense-objects and directed to the worship and meditation of the Personal God (*Mayyâsakta manâh*), exercising the *Sarvâtma Yoga* that all is the Self or Nirguna Brahma (*yogam yunjan*) even as a Perfect³ Yogi (*Siddha*), and fully depending on Him for success in his further endeavours (*Madâshrayah*), he would most surely realize that the whole Universe is nothing.

1 Cf. Kiñ chitkanakâvina / navhe âkâra alankârâcheñ sphurana / tevhâñ heñ Bhagavadrupahi âheñ âpana / kiñ chaitanya teñ âpulâ âtmâcha kiñ // *Yathârthadipikâ*.

2 Cf. Yayâ lâgiñ jânatiñ nenatiñ janiñ / nirantara bhajâveñ Shri Krishna charaniñ / jeneñ ajnâna jâya tatkâla nâshoni / svasukha dhâma anâyâseñ // Aiseñ sugama sâdhana sâñduna / loka karitâti aneka sâdhana / teneñ kleshachi hoti na phite dainya / nitya vanavâna vishayârthi // *Chitsadânandalahari*.

3 Cf. Kiñ siddha jari zâlâ / yoga yojita asâveñ lâge tyâlâ / taisâ tuñ yoga yojita Malâ / samagravteñ jânasi jaisâ teñ âika // Yâ artheñ purva shlokokta / siddha hoto kiñ pakva yogi âni bhakta / to yogiyâñta atyanta yukta / âni Maja sammata mhane Shri Krishna // *Yathârthadipikâ*.

but *Saguna Brahma* (Personal God) incarnate (*asañshayam samagram Mām jnāsyasi*). The word 'Pārtha' suggests that Arjuna is to be favoured with the same Supreme Love, unasked, which was given to his mother Prithā by Shri Krishna, at her own special¹ request. In order that there may be no doubt as to the exact nature of the Love she wished to have, she compared it to the love of a river to the ocean (*Gangā-sāgara-sangama Bhakti*), which is ever in union with it, but, at the same time, maintains its own separate individuality, as contrasted with the love of a drop of rain, which too unites with the ocean but loses its own individuality. For, even when the mind, by means of the Vyatireka and Anvaya Yogas, is able to realize the Nirguna Brahma in this Universe, the apparitions of Māyā (Illusion) remain, which have to be recognised as both the power (*Shakti*²) and skill (*Chāturya*) of God, Who, as Nirguna Brahma, is the material cause of the Universe and, as Saguna Brahma, is its efficient cause. This fact may be illustrated by the example of a gold ornament, which manifests the power (*Shakti*) of gold to transform itself into an ornament, as well as the skill (*Chāturya*) of the goldsmith, who makes the ornament. Thus, Knowledge and Ignorance, which liberate and fetter, respectively, the Individual Souls, are to be realized as the body³ of the Personal God, created by Him by means of His Māyā⁴

1 Cf. *Tvayi me'nanya vishayā matir madhupate'sakrit / ratimudvahata-daddhā Gangevoghamudanvate* // *Shri Bhāgavata*.

2 Cf. *Kārana shakti aisi hemiū / taisieha māyā Nirguna Brahmī / visvvarupa tikaruni Mi / kanaka alankārarupe sākāra jaiseñ* // *Tathārtha-dipikā*.

3 *Vide Pashya Me yogamaishvaram—B. G. IX 5.*

4 Cf. *Vidyāvidye Mama tanu viddhyuddhava sharirinām / moksha bandha kare ādye māyayā Me vinirmite* // *Shri Bhāgavata*.

(Illusion). The Love engendered by the Knowledge that the Universe is God or the Self, is called Supreme Love (*Parâ Bhakti*), which is described in the 19th verse of this Chapter (*Vâsudevah sarvamiti sa mahâtmâ sudurlabhah*). Shri Krishna makes the nature of the Knowledge He is going to impart more clear in the next verse.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्यास्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ञातव्यमवशिष्यते ॥ २ ॥

“ I will tell you Knowledge, together with Wisdom, without reserve, which when you know, nothing further shall remain for you to know in the world.”

Here, ‘*Jnâna*¹’ means Vyatireka Knowledge and ‘*Vijnâna*’ means Anvaya Knowledge. The aspirant, who acquires Perfection in them, undoubtedly secures Freedom; for, he possesses thorough Knowledge of the Impersonal God (*Nirguna Jnâna*). But, unless he obtains Knowledge of the Personal God (*Saguna Jnâna*), *i. e.*, unless he realizes that the forms of the animate and inanimate objects, of which the Universe is composed, represent the Saguna Brahma, and practises Worship or Love (*Saguna Bhakti*) of Him as such, he cannot be said to have achieved all that he has to do (*Kritakritya*). Shri Krishna, therefore, refers to this Knowledge and

Bandha bândhatâñ kari dâveñ / teñchi pashu soditâñ moksha
mhanâveñ / dhanyâcheñ toñ svabhâveñ / dorakhanda teñ || Jivâñsa vâte
avidyâ / jivâñsa vâte vidyâ / sarvahi miloni mâyâ âdyâ / Ishvarâchi ||
Yathârthadipikâ.

1 Cf. Agâ ! nirguna nikhala eka / kale jnâna teñ .vyatireka / tyâ ekiñ
aneka anekiñ teñ eka / heñ vijnâna vishishtha jnâna || Yâ vijnânâsahita jnâna /
pâvoni mukta zâle mumukshu jana / pari samagravteñ Mâzeñ Saguna
bhajana / na ghade tayâñ || *Yathârthadipikâ.*

Parameshvara jnânâchecha samashti rupa (*jnâna*) âni vyashtirupa (*Vijnâna*) dona bheda asalyâmuleñ techâ jnâna vijnâna shabdânebi abhipreta
âheta aseñ amhâñsa vâtateñ.—*Gitârahasya.*

Love when He says He would 'tell exhaustively' (*vakshyāmyasheshatah*); for, they enable the possessor (*yajjnātvā*) to become¹ himself Saguna Brahma, and for him nothing more is here left to be known (*neha bhuyo 'nyajjnātavyam avashishyate*). But, we are told, in the next verse, that this is a very rare gift.

मनुष्याणां² सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

"Among thousands of men, one, perchance, strives for Perfection; and even of those who strive and reach Perfection, scarcely one knows Me as I am."

Many persons take delight in talking of Knowledge, and not a few even read books on Philosophy out of curiosity or for recreation, but the number of those who actually try³ to acquire practical Knowledge is very limited (*manushyānām sahasreshu kaschit yatati siddhaye*). The reason is plain enough. Acquisition of such Knowledge depends only upon the purification⁴ of heart, evidently the result of disinterested action offered as sacrifice to the Personal God, which is a difficult thing to expect from men who are deeply attached to the

1 Cf. Aiseñ tyācheñ jnāna / pāuni karuñ lāge dhyāna / tochi svayeñ Jagajjivana / jo yoga yojita kari ye riti bhakti // *Yathārthadipikā*.

2 Cf. Hajāroñ manushyāñta ekhādācha siddhi milavinyāchā yatna kārito ; âni prayatna karanāryā yā (aneka) siddha purushāñ paikiñ ekhādyāsacha Māzeñ khareñ jnāna hoteñ. *Gitārahasya*.

Paiñgā manushyāñcheyā sahasrāñ / māzi vipāileyāñ chi etha dhivañsā / taiseyāñ dhivañsekarāñ bahuvasāñ / māzi viralā jāneñ // *Jnāneshvari*.

3 Cf. Agā ! manushyāñchiñ sahasreñ aneka ; tyā bahusahasrāñta koni eka / âtmajnānāchā sâdhaka / yatna kari âtmajnâna siddhyartha // *Yathārthadipikā*.

4 Cf. Therefore, engage in the service of the Lord with the aid of the Sattva Guna, and you will attain purity and happiness.—*Thâkurus Haranâth*.

world. Of those few, who have, through good¹ luck, secured the company of saints and thus succeeded in gaining Knowledge by adopting the necessary means, and have even become perfect in Vyātireka and Anvaya Yogas (*yatatāmapi siddhānām*), one only—here and there—realizes the Universe itself to be the Self or Personal God (*kaschin Mām vetti tattvatah*). It is clear², therefore, from the verse that this Supreme Love of the Personal God can be enjoyed by him alone, who has Knowledge of the Impersonal God (*Nirguna Brahma*), just as the Knowledge of the Impersonal God can be acquired only by him, whose Reason has become pure. This is the very Love³ (*Bhakti*), which Arjuna has been asked in XVIII. 68 to extol in his teachings to the Lovers of the Lord (*Bhaktim Mayi parām kritvā*). In the next two verses, Shri Krishna describes His Lower and Higher Nature (*Aparā and Parā Prakriti*), in order that Arjuna may be able to comprehend that the whole Universe is the Personal God.

भूमिरापोऽनलो वायुः खं भनो बुद्धिरेव च ।
 अहंकार इतीयं मे सिद्धा प्रकृतिरष्टधा ॥४॥
 अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
 जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥५॥

1 Cf. *Maga sādhu sañgeñ subhatā / uju satkriyechiyā vātā / apravrittichā avhāñtā / dāvā kelo // Jnāneshvari.*

Jnānārtha *yatna kariti / tyāñta ātmajnahi koni hoti / āni siddhiteñhi pāvati / yoga mārgeñ // Taishā siddhānchyā sahastrāñta / koni eka nipuna atyanta / vishva samagra Bhagavanta / aiseñ Māteñ jānato // Yathārthadipikā.*

2 Cf. *Karmayogā vari / jaisi jnānāchi pāyari / kiñ chitta shuddhi navhe toñvari / navhe ātmabodha // To ātmabodha ghade / taricha hā bhaktiyoga thāñ . pade / sarva Saguna Brahma aisā sāñpade / anubhava tevhāñ // Yathārthadipikā.*

3 Cf. *Te bhakti Māze thāñ mhanoni / Sheshashāi mhane yāvaruni / sarvātmayogiñ sagunatveñ karuni / bhakti charāchararupiñ suchavi // Yathārthadipikā.*

“Earth, Water, Fire, Air, Space, Mind, Reason, too, and Egoism—thus is My Nature divided eightfold. This is My Lower Nature. Know My other Nature, the Higher, the life-element, O Mahâbâho (Mighty-armed)!, whereby this Universe is upheld.”

By the influence of Mâyâ, the Brahma manifests two Natures (*Prakritih*), one is called the Lower¹ (*aparâ*) and the other the Higher² (*parâ*). The former (*aparâ*) is composed of eight parts (*ashtadhâ*), of which the first five, *viz.*, earth, water, fire, air and space³ (*blumirâpo 'nalo vâyuh kham*), which form the *Pancha Mahâbhutas* (the five principal elements), include also their qualities, the five sense-objects, *viz.*, odour, taste, &c. Egoism (*ahankâra*) includes its effect, the ten senses. Thus, we have twenty-one elements, which, together with Mind and Reason (*mano buddhirevacha*), make up the full number twenty-three. The Nature of God, which is split up into so many principles, is His Power (*Shakti*), which is nothing but *Mâyâ* (Illusion). For, to one⁴,

1 Cf. Âni iyeteñi prakriti mhanije / he ashtadhâ bhinna jâniye / lokatraya niphaje / iyetava // *Jnânesvari*.

2 This Higher Nature is sometimes called ‘*Shuddha Sattva Prakriti*’ as opposed to ‘*Gunamayi Prakriti*’;

3 ‘*Kham*’ is translated by the word ‘*space*’ in the ‘*Sacred Books of the East*’.

Cf. Locke’s idea that ‘pure space is capable of neither resistance nor motion’ is incorrect. Space is neither a ‘limitless void’ nor a ‘conditioned fullness’, but both: being, on the plane of absolute abstraction, the ever-incognisable Deity, which is void only to finite minds, and on that of Mâyâvic perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested; it is, therefore, that *Absolute All*. There is no difference between the Christian Apostle’s ‘In Him we live and move and have our being’, and the Hindu Rishis’ ‘The Universe lives in, proceeds from, and will return to Brahma’.—*The Secret Doctrine* by H. P. Blavatsky.

4 Cf. Mâzi shakti mâyâ / techi prakriti mhanâvi Dhananjayâ ! / icheñi tattva kale tayâ / he nâhîñcha Mi aseñi // *Yathârthadipikâ*.

who understands its essence, it has no existence separate from God Himself. This Nature may be compared to the power of gold, which enables it to turn into ornaments without losing its essence. For, the different forms of gold are not a bit separate¹ from gold, which exists before and during the time they make their appearance, and even when they no longer appear. Such power, however, does not lie in milk, for, as soon as it is turned into curds, we find the characteristics of milk missing. As regards the Higher Nature of God (*Parâ Prakriti*), it is the twenty-fourth element called the *Avyakta*² Tattva (XIII. 6) or *Shuddha Sattva*. It creates all the Individual³ Souls (*Jivabhutam*) in the world, who are the reflections of God, just as water produces a number of reflections of the sun on the earth. Again, in XV. 7, it is said that a portion of God has become the Individual Soul in His vehicle of *Sattva* (*Mamaivâñsho jivaloke jivabhutah*). Thus, the Individual Soul may be said to be formed by the combination of the reflection of God and His Higher Nature (*Parâ Prakriti*). This Nature is called *Parâ* or the Higher, because it upholds⁴ the *Aparâ* or the Lower, which is this Universe

1 Cf. *Prakriti bheda kanakâche / te kanakâvegale na nighati sâche /*
âkâra taise charâcharâche / svarupâ vegale na nighati // Yathârthadipikâ.

2 Cf. *Teñi parâ tattva chovisâvcñ avyakta—Yathârthadipikâ.*

Mahâbhutânyahankâro buddhiravyaktamevacha—B. G. XIII. 6.

Je jadâteñi jivavi / chetaneteñi chevavi / manâteñi mânâvi / shoka
moha // Jnâneshvâri.

3 Cf. *Yâ lâgîñi jivabhutâ mhanije / pratibimbâñsheñi jiveñchi sajiva*
zâli je / tathâpi timâji virâje / jiva pratibimba Ishvarâchâ // Surya
pratibimbeñ jala / svayeñchi suryarupa jâleñi kevala / tari tyâñta jeñi ase
zalazala / teñi suryâcheñi pratibimba // Yathârthadipikâ.

4 Evam Ishvarâchi shuddha sattva prakriti / tipâsuni tinhî guna
 pragata hoti / nagara maneñi kalpije ye riti / triguna srishti he samastâ //
 Te ashtadhâ varnili aparâ / tyâñta panchabhuteñi tamâchâ pasârâ / raja
 indriyeñi guna tisarâ / teñi mishra sattva mânâ buddhi // Athavâ abankâra
 uralâ / to trividha srishtiñta âlâYathârthadipikâ.

yayedam dhâryate jagat). The Saguna Brahma (*Personal God*), by means of the Parâ Prakriti or Shuddha Sattva, imagines the three qualities of Mishra or impure Sattva, Rajas, and Tamas, which produce the eightfold Nature. The five Principal Elements (*Pancha Mahâbhutas*) and the Sense-objects are the result of Tamas, the ten Senses that of Rajas, and the Mind and Reason that of Mishra or impure Sattva: Egoism may be Tâmasika or Râjasika or Sâttvika according as one identifies himself with the Body, or the Senses, or the Mind and Reason. The faculty, which enables a Jijnâsu to realize the Self by the Grace of the Preceptor, is a¹ portion of the Parâ Prakriti or Shuddha Sattva called *Antahkarana*, of which *Chitta* or Conscience is a modification. So long as it is conscious of the material world, it carries the reflection of God (*Jivatva*), but, as soon as it turns back to the Self, the reflection merges into the Supreme Soul. This is Vyatireka Yoga. In Anvaya Yoga, this portion of Parâ Prakriti sees the *tattva* or essence in all animate and inanimate objects. By means² of the Parâ Prakriti, God does, not only imagine the Universe, but also uphold it by witnessing it as a spectator: For, nothing could be seen to exist which He does not witness. In the next verse, Shri Krishna says distinctly

1 Cf. *Jivopâdhi shuddha sattva / tyâteñchi antahkarana* / *te / heñ añsha jyâchâ teñ avyaktatattva / te parâ prakriti shakti Ishvarâchi* // *Hotâñ Guru kripâ drishti / anâtmatveñ nishedhitâñ yâ triguna srishti / âtmânubhava ye jyâ drishti / te jivabhutâ parâ prakriti shuddha sattva* // *Te triguna srishtisa pâhe / toñvari tisa jivatva âhe / pratyagdrishti pâhatâñ râhe / sthira houni bimba svarupiñ* // *He vyatireka bodhiñ ye riti / anvaya bodhiñhi hechi prakriti / charâchara jada âkriti / chidrupa dekhe* // *Yathârthatdipikâ*.

2 Cf. *He jyâ parechâ añsha / tyâ parekaruni Jagadisha / prakriti aparâ Hrishikesh / kalpuni dharito sâkshitveñ* // *Kiñ kalpaneneñchi srishti ghadi / kalpaneneñchi pâli modi / sâkshitvâvâñchuni eki-kâdi / kalpili disenâ* // *Yathârthatdipikâ*.

that the creation¹ of the Universe is due to the instrumentality of this Parâ Prakriti, although He is Himself its Creator, Preserver and Destroyer.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

“Realize that to be the womb of all visible things. I am likewise the source of the whole Universe and its absorption.”

The Higher Nature of God is said to be the womb of this changing world (*etadyonini bhutâni sarvâni*), because it is, as it were, born in it, which, in plain language, means that He upholds all things through it. Arjuna is asked, in the first half of this verse, for the purpose of experiment, to imagine² and uphold, by means of his own mind, the world, as He does (*iti upadhâraya*). Thus, of the two Natures of God, this imagination of the world is the Aparâ or the Lower and the imagining faculty is the Parâ or the Higher. This Divine mystery gave rise to the Nirishvara³ Sâṅkhya Philosophy, which denied the existence of God and declared Prakriti to be the maker and upholder of the Universe, thus mistaking the instrument for the agent. To condemn this doctrine,

1 Cf. Heñ rupaka pari aso / sâñghâñ ughada jaiseñ pariyoñ / tari gâ nâma rupâchâ atiso / hâ prakriti chi kije // Âni prakriti tavañ Mâzâñ thâññiñ / bimbe etha âna nâhiñ / mhanauni âdinidhan pâiñ / jagâsi Miñ // Jnânesvari.

2 Cf. ‘Iti’ mhanaje aiseñ / kiñ Myâñ jaga kalpileñ jaiseñ / aiseñ tuñhi kalpuni mânaseñ / dharîñ teñ tyâchi mânaseñ karuni // ‘Upadhâraya’ mhanaje dhariñ / Myâ kalpuni dharileñ jyâpari / ‘upadhâraya’ yâ shabdâ antariñ anubhava ye ritî suchavi // Yathârthadipikâ.

3 Cf. Evam kalpanâ te aparâ / kalpanâ karanâri te parâ / kârya—kâranarupa sârâ / khela doñhi prakritinchâ // Yâ ardhashlokâparyanta / aiseñ bolilâ Bhagavanta / toñ nirishvara Sâñkhya mata / siddha zâleñ // Yâ matâcheñ nirasana / karitase Jagajjivana / âni advaita siddhânta gahana / mitorârthâñ holatase // Yathârthadipikâ.

Shri Krishna says, in the second half of the verse, that He is, likewise¹ (*Aham tathā*), the Creator and Destroyer of the whole Universe (*kṛtsnasya jagataḥ prabhavaḥ pralayah*). Of course, when He calls Himself its Creator and Destroyer, He implies that He is also its Preserver². The Universe springs from, exists in, and dissolves itself into Him, just as the waves rise from, appear in, and merge into the ocean. Nature is the Power of God and is, therefore, necessarily subordinate to Him. Without it, He exists as Nirguna Brahma at all times, but it cannot exist or appear, even for a moment, without Him. As the waves cannot be seen without the ocean or ornaments without gold, there can be no Nature or apparition of the world without Him. Nature cannot, therefore, be said to be the master of the Universe. It is true that, without it, Nirguna Brahma cannot secure Godhood³, but, without Nirguna Brahma too, it is itself nothing. The credit of the Nirguna Brahma being able to become Saguna is, no doubt, due to Nature, but, what we call God is actually Nirguna Brahma, for, it is the sole Reality, and the forms of the Incarnations and the Universe are only the manifestations of Saguna Brahma, made up of Nirguna

1 Cf. Jevhāñ jo jo alankāra / soneñchi to to âkāra / taise parā aparā prakriti vikāra / Mi nirvikārachi hotaseñ // Mi kirana heñ mrigajala / Micha yā māyecheñ mula / yā kāraneñ sarva khela / Michi aseñ // Teñ na mhanave nirguna / tari vishva Ishvararupa saguna / 'tathā' shabdeñ aisi khuna / Shri Krishna etheñ suchavi // ... Yā lāgiñ srishti sañhāra sthiti / tinhī aparā parā donhi prakriti / te 'tathā' mhanaje taseñcha Mi Jagatpati / shevati aiseñ bole Shri Krishna // *Yathārthadipikā*.

2 Cf. Sañhāra âni utpatti / mhanatāñ svayeñchi prāpta hoyā sthiti / yā bhāveñ srishti sañhāra mātra Shripati / Micha mhané // *Yathārthadipikā*.

3 Cf. Tiñ vāñchuni Ishvarapana / nase tari ase nirguna / tyāvañchuni kāñhiñcha khuna / naye ichi // Ikaritāñ Ishvarapana / pari Ishvara teñchi jeñ nirguna / mhanuni Ishvarācheñ bhāsateñ rupahi Mi āpana / Saguna jo aiseñ bolatase // *Yathārthadipikā*.

Brahma and Nature or Mâyâ. In the next verse, Shri Krishna clears¹ a doubt, which is likely to arise in this connection, *viz.*, that, as a lamp helps us to see the real rope beyond the false serpent, and as the Anvaya Knowledge shows the self-existent Brahma beyond the rope too, which we erroneously considered to be the real thing, so, there may be something else beyond and higher than even Brahma, which may be the ultimate Truth.

मत्तः परतरं नान्यतिंकिंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

“There is nothing else, O Dhananjaya !, beyond Myself ; all this is strung on Me, as a row of beads upon a thread.”

The difficulty is solved, in the first half, by an emphatic declaration that there is nothing whatsoever beyond Him (*Mattah parataram nânyat kinchidasti*), which is in perfect accordance with the Vedas². In the second half, He says that the whole Universe³ hangs on Him (*Mayi sarvamidam protam*), just as numbers of gold beads (*maniganâ iva*) hang upon a single gold string (*sutre*). The string as well as the beads are alike

1 Cf. Heñ rohinecheñ jala / teyâcheñ pâñtâñ jaiñ mula / taiñ rashmihiñ navhati kevala / hoye teñ bhânu // Tiyâchi pariñ Kiriti / iye prakriti jâliye srishti / jaiñ upasañharauni kijaila goti / taiñ Michi âheñ // *Jnânesvari*.

Tari tyâhi Brahmâ palikade / kâñhiñ asaliyâ teñhi ude / kiñ sarpâ palikade houni ude / dora mithyatvñ // *Yathârthatdipikâ*.

2 Cf. Purushânnaparam kinchit sâ kâshthâ sâ parâ garih—*Shruti*.

3 Cf. Suvarnâcheñ sutra eka / suvarnâche mani aneka / taisâ Mi Isha âni mahadâdika / Brahma ase sakalahi // Tathâpi te manigana / Mi sutra Ishvara Saguna / vishvarachanârupeñ jâna / oñvile ati Majamâji // Sutrâvâñchuni je riti / mani hâra houñ na shakati / vishva rachanâ sthiti / na thâke mahadâdi tattvâñ Majavina // *Yathârthatdipikâ*.

Aiseñ hoye dise na dise / heñ Majachi mâtivadeñ ase / Miyâñchi vishva dharije / jaiseñ sutreñ mani // *Jnânesvari*.

made of gold, and yet, they cannot be woven into a wreath without a string. In the same way, the beads of the various elements are unable to form the wreath of the Universe, unless they are woven upon the string of the Personal God, although they are all Brahma. For this very reason, the Sage Maitreya tells Vidura, in Shri Bhâgavata, that, when Brahmâ (*Mahtat*) and the other principles could not create this Universe of animate and inanimate beings, the Lord had to make use of His Power to set the machinery in motion. He is, therefore, their prop and support and is entitled¹ to their homage, although the master and the servants are all Brahma alike. In the next five verses, Shri Krishna describes some of His Emanations (*Vibhuti*) to show that, not only the Master Himself is to be worshipped by all, but the best among the servants also are to be regarded² with respect and reverence by the rest, as, thereby, their attention is drawn to Him, from Whom alone everything which is good (*Sâttvika*) proceeds.

रसोऽहमप्सु कौतैय प्रभासि शशिसूर्ययोः ।
 प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥
 पुण्यो गंधः पृथिव्यां च तेजश्चासि विभावसौ
 जीवनं सर्वभूतेषु तपश्चासि तपस्त्विषु ॥ ९ ॥
 बीजं मां सर्वभूतानां विद्धि पार्थं सनातनम् ।
 बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्त्विनामहम् ॥ १० ॥
 बलं बलवतामसि काभरागविवर्जितम् ।

1 Cf. Kiñ sarvahi mhanatâñ âpana / udâleñ sevya sevakapana / mhanuni sarvâshrayatveñ Shri Krishna / âpana sevya sakala sevaka mhanoni suchavi // *Yathârthadipikâ*.

2 Cf. Kiñ uttamatva chitra vichitra / Mâzyâ upâdhivâñchuni anyatra / nase teñchi sarvatra / ase yathâ vibhâgeñ yâ jagiñ // Jeñ uttamatva etheñ / teñ Mâzi vibhuti sevya tetheñ / mhanuni vibhuti âpalyâ yethen / bolato yâ shlokâpâsuni // *Yathârthadipikâ*.

धर्माविरुद्धो भूतेषु कासोऽस्मि भरतर्षभ ॥ ११ ॥
 ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
 मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

“I am the Savour in Waters, O Kaunteya (Son of Kunti)!; I am the Light in Sun and Moon; I am ‘Om’ in all the Vedas, Sound in Space and Virility in Men. I am the Pure Fragrance of the Earth and I am the Fire’s Refulgence; I am the Life in all Beings and the Holiness of hallowed Souls. Know Me, O Pârtha (Son of Prithâ)!, to be the Eternal Seed of all Beings. I am the Reason of the Reason-endowed and the Glory of the Glorious. I am also the Strength of the Strong, (though) free from passion and desire. I am in Beings, O Bharatashabha (Chief of the descendants of Bharata)!, Love unopposed to duty. All these moods, which are of the quality of Goodness, and those, which are of the quality of Passion and of Ignorance, know them as from Me; I am not in them, but they are in Me.”

When savour¹ in waters (*raso 'hamapsu*) is said to be an emanation (*Vibhuti*) of God, it means simply taste² in general, such as sweetness in sugar, bitterness in cinchona, pungency in pepper, &c. Thus, we are advised to practise *Smarana Bhakti* (remembrance of God)

1 Cf. Yarhaviñ Mi navheñ aiseñ / kññhiñ vastu jâta ase / pâhe pâñ kavana jala raseñ / rahita âhe // Pavantu kavanâtco na sivaichi / âkâsha kâiñ na samâyeñchi / hcñ aso cku Michi / vishviñ aseñ // *Jñâneshvâri*.

2 Cf. Udakiñ rasa âpana / aiseñ mhanatâñ godapana / jeñ jyâñta asela tyâñta khuna / rasa mhanoni // Gulachata kadu tikhata kshâra / ityâdi rasanâ jâne prakâra / te sarva rasa pâhatvñ vichâra / udakâchecha // Evam jyâñta jo goda guna / tyâsa Ishvarâcheñ vibhutipana / he hridayâñta dharitâñ khuna / hoyâ smarana Ishvarâcheñ // *Yathârtha-dîpikâ*.

whenever we come in contact with the essence of things. Of the nine modes of Love (*Navavidhâ Bhakti*), this is regarded as the very soul¹, because, without it, none can be practised. The Love described in this part of the Gitâ is, however, not the adulterated² Love of the Ignorant, who love themselves first, and then God, but the unadulterated Love of the Jnâni, who has realized the Self. In the same way, the light of the sun and moon (*prabhâsmi shashisuryayoh*), which removes the curtain of darkness, reminds one of human Ignorance and of the necessity of Self-realization. By selecting from all the Vedas 'Om' alone (*pranavah sarva Vedeshu*), which is the watch-word of the Sannyâsis, as His Vibhuti, the Lord shows the importance of '*Kirtana Bhakti*', which consists in the repetition of the Names of God and the singing of His Glory, even after Self-realization. The sound (*shabdah*), which is the quality of the element called space (*kham*), when it comes from the lips of the Preceptor, enables the Disciple to realize the Self. The real manhood (*paurusham*) in man (*nrishu*) is the Knowledge that everything is God, the acquisition of which ought to be the principal aim of human life. The sweet smell of the moistened earth (*punyo gandhah prithiviyâm*), the red flame of fire (*tejah vibhâvasau*), the vitality in all that lives (*jivanam sarvabhuteshu*), and the magnetism of holy men (*tapah tapasvishu*) are but the visible signs of Saguna Brahma. In order that, while beholding the Emanations, one may not forget³ the Self

1 Cf. Shravanâdi bhakti nava / tyâñta smarana bhakti jiva / shravanâdi kona bhâva / ghade smaranâvâñchuni // *Yathârthadipikâ*.

2 Cf. Ishvara âtmâ âpalâ / heñ rahasya nene tyâlâ / Bhakti Yoga nâhiñ bolilâ / jo mhanâvâ avyabhichâra // *Yathârthadipikâ*.

3 Cf. Aishâ pâhatâñ vibhuti / zani 'âtmatattvâchi pade vismriti / mhanuni âtmâ sarvabhutîñ / pâheñ kiñ teñ pâhaneñ vibhuti mhanato yâ shlokiñ // *Yathârthadipikâ*.

that underlies them, we are told that whatever exists springs from God Almighty, Who is its seed (*bijam Mâm sarvabhutânâm*). But, He is unlike other seeds, which are destroyed as soon as they sprout. God is a deathless (*sanâtanam*) seed, like the rays of the sun, which do not perish on the appearance of a mirage (*Mrigajala*). The Reason of those who have the power to discern¹ this fact (*buddhirbuddhimatâm*), the glory² of all wise, saintly, intelligent, learned, beautiful and wealthy men (*tejastejasvinâm*) and the strength of the valient (*balam balavatâm*), which is devoid of passion³ and desire (*kâma râga vivarjita*) and is applied to the performance of one's duties only, are regarded as Emanations of God, in as much as they cannot be secured without His Grace. Matrimonial love, which is sanctioned by the Shastras (*dharmaviruddho kâmah*), is also included in all these Sâttvika entities, because it leads to higher⁴ worlds. It is to be borne in mind, however, that not only the Sâttvika (*ye chaiva sâttvikâ*

1 Cf. Te buddhimanta techi buddhi / kiñ jyâsa je buddhineñ tattva siddhi / tyâ nitya bijâchyâ anubhavâchi samriddhi / jyâ buddhineñ dhanya te // *Yathârthadîpikâ*.

2 Cf. Atâñi je tejasvi thora / jnâni tapasvi chatura sundara / dhanavanta vidyâvanta kalâvanta nara / tyâñteñ teja jeñ jeñ teñ teñ Mi aseñ.// *Yathârthadîpikâ*.

3 Cf. Vali tamomaya kâma ane rajomaya râga tethi vivarjita.—*Dvivedi*.

Tari kâmâcheñ aiseñ lakshana / vishaya prâpta nâhiñ nâ prâpticheñ kârana / aiseni te prâpta hoâve aisi chitta vritti jâna / hoyo to purna kâma bolije // Ani vishaya prâpta asatâñ / tyâñche kshayâcheñ kâranahi vartatâñ / pari teñ sarâveñ nâ aiseñ upaje chittâ / râga tattvatâ tochi jâne // Yayâ kâma râga vivarjita / mhanaje tayâcheñ kârana rajatama varjita / svadharmañushthânâkâraneñ nischita / jeñ kiñ sâmarthya dehendriya dhâranâ // *Chitsadâ�andalahari*.

4 Cf. Kiñ kâmâdi shâstrasammata / divya phala deti nischita / mhanuni âpali vibhuti Bhagavanta / mhane tyâteñ // *Yathârthadîpikâ*.

bhâvâ), but the Râjasika and Tâmasika existences (*râjasâstâmasâscha ye*), such as desire for sense-objects, anger &c., too, proceed from God (*Maita eva*), and they are all mere apparitions in Him (*te Mayi*). But He does not exist in them (*na tvaham teshu*), just as the rope does not exist in the serpent which appears on it. For, none of them has any real existence. Now, as Arjuna could not understand why people got themselves entangled in the snares of the world, when everything was God, Who was ever free (*Nityamukta*), he is told, in the next verse, that the Individual Souls have been unable to realize God on account of the qualities¹ of Nature.

त्रिभिर्गुणमयैर्भौवैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति सामेश्यः परमव्ययम् ॥ १३ ॥

“ All this world, deluded by these three qualities of being, does not know Me, Who am beyond them and inexhaustible.”

Men are deceived (*sarvamidam jagat mohitam*) by the different forms assumed by the three qualities² of Nature (*tribhir gunamayair bhâvairebhîh*), and therefore, they are utterly blind to God (*nâbhijânatî Mâm*), Who is outside them all (*ebhyah param*) and imperishable (*avyayam*). Even the quality of Sattva is unable to know Him, so long as it is mixed³ with Rajas and Tamas, although it secures to its possessor the higher worlds. Until, therefore, he realizes the Self beyond

1 *OJ. He guna bhâva aise aneka / yâ palikade yâncâ prakâshaka / jiva nenati hâ viveka / yâ gunâñchi karitâñ mhanatase yâ shlokiñ // Yathârthadipikâ.*

2 *OJ. Yayâñ sarvâñ gunabhâvâñpâsuna / yayâ sarvâñ kalpitâncheñ adhishthâna / yâhuna para utkrishta atyanta vilakshana / sarva vikriyâ shunya avyaya jeñ kiñ // Chitsadânandalahari.*

3 *OJ. Sattva pradhânanâ be bheda thâya chhe. Shuddha sattva ne malina sattva.—Dvivedi.*

the three qualities, he cannot avoid taking birth over and over again. The Mind and Reason, which represent the quality of Sattva, the Senses, which represent that of Rajas, and the Gross Body, which represents that of Tamas, are all united in Egoism (*Ahankâra*). This union is the delusion¹ (*Moha*) of the qualities, which prevents beings from knowing God, Who is the essence of all. In the next verse, Shri Krishna tells² Arjuna why the qualities are so powerful and how they can be overcome.

दैवी ह्येषा गुणस्यी मम शाया दुरत्यया ।
सामेव ये प्रपद्यन्ते मायाभितां तर्हंति ते ॥ १४ ॥

“ This illusion of Mine, caused by the qualities, is Divine, and is hard to get beyond ; those who resort to Me alone, cross over this illusion.”

At first, there was, as it were, a full, eternal ocean of Impersonal Infinite Brahma—One without cause and without a second (*Nirvikalpamanantancha hetudrishtânta varjitam—Shruti*)—in which appeared a wave ‘I am Brahma’ (*Aham Brahmâsmiti—Shruti*). This wave is called *Mula Mâyâ* (First Illusion), *Vidyâ* (Knowledge), *Shuddha Sattva* (Pure Sattva), *Avyakta Tattva* (the Unmanifested Element), and so on. The Impersonal Brahma pervading it is called the Personal God or

1 Cf. *Chitta buddbi mana sattva guna / indriyeñ raja deha tamo guna / ahañkâriñ yâñcheñ ekapana / hâchi moba // Tyâñta jo sattva guna / tyâñsahi rajañtama mishritapana / anâdi avidyeñ karuni khuna / nene Mâzi // Jyâñsa sattviñ uttama gati / tehi garbhavâsâ yeti mâgutî / na chukati yâtâyâti / joñ gunâpalikade Maja nene // Yathârthadîpikâ.*

2 Cf. *Mhaunauni gâ Pândusutâ / jaisi sakâñmâ na jinavechi vanitâ / taisi mâyâmaya he saritâ / na take jivâñ // Etha ekachi lilâ tarale / jihîñ bhajauni Mâteñ varileñ / teyâ aili chi thadiye saraleñ / mâyâjala // Jnâñeshvari.*

.Guna he kâñ aise balavanta / âni aisiyâñsahi taruni jâti santa / tyâsa kâya kârana heñ Bhagavanta / guhya sâñgatase yâ shlokiñ//Yathârthadîpikâ.

:Saguna¹ Brahma (*Apânipâdo.....purusham purânam—Shruti*). Here arose a feeling of loneliness and discomfort and, consequently, a desire² to be many (*Ekâki na ramate / ata eva ekoham bahusyâm prajâyeya—Shruti*), i.e., to become the Universe. This second wave is called *Gunamayî Mâyâ* (the Illusion of the Qualities), *Avidyâ* (Ignorance), *Trigunasutra* (the Thread of the three Qualities), *Mahat*³ *Tattva* (the Great Element), and so on. The Personal God or Ishvara (*Saguna Brahma*) reflected in the portion of the Sattva of the first wave, which the second wave contains (*Tat*⁴ *srishtvâ tadevânuprâvishat—Shruti*), is called *Jiva* (the individual Soul), who, on account of the admixture of the qualities of Rajas and Tamas, becomes ignorant of his original nature (*Svarupa*), viz., Brahma. By this second Mâyâ we must, therefore, understand the three qualities of Nature. Mâyâ is literally that

1 Cf. Jeneñ mâyeteñ vyâpileñ teñ Saguna Brahma bolileñ / yera jeñ ashesha uraleñ / kevala Brahma // *Viveka Sindhu*.

2 Cf. Tevhâñ srishti karâvayâ / ichchhâ upajali Maja âdvayâ / te trigunasutrarupini mâyâ / nâma pâvali mahattattva // Tyâ mahattattviñ sattvâñsha / tyâñta pratibimbalâ Mâzâ añsha—*Yathârthadipikâ*.

3 Cf. Then arose, through the preponderance of Rajas, Vikshepa Shakti called Mahat. That which is reflected in it is Hiranyagarbha-Chaitanya. From Vikshepa Shakti of Hiranyagarbha arose, through the preponderance of Tamas, the gross Shakti called Ahañkâra. That which is reflected in it is Virâta-Chaitanya. From that Atmâ arose Akâsha, from Akâsha arose Vâyu, from Vâyu Agni, from Agni Âpas and from Âpas Prithivi. Ishvara, having taken a small portion of the quintuplicated Mahâbhutas (the great elements), made in regular order the gross bodies, both collective and segregate.—*Painâgala Upanishad*.

4 Cf. Brahma vyakti varjita avyakta / taiseñchi âkâra varjita mâyâ-tattvahi avyakta / tyâ mâyêñkaruni jeñ yukta / teñ sâkshi âni âkâra tyâsahi asenâ // Teñ bimba-chaitanya sarvagata / nirmuni jivopâdhi ânanta / sattva nirmala jeñ upâdhiñta / jeñvi jala tyâ sattviñ pratibimbaleñ // Jeñ Ishvara nirmitâ zâlâ / teñ nirmuni To tyâ madhyeñcha praveshalâ / praveshâ sarvagatâchâ bolilâ / pratibimba rupeñ // *Yathârthadipikâ*.

which is not (*mâ*=not and *yâ*=which) and which is seen, just like the waves, which appear to our sight in waters, and yet, which do not really exist. What is the cause of this illusion, then? "The question", Swâmi Vivekânanda says, "has been asked for the last three thousand years, and the only answer is, when the world is able to formulate a logical question, we will answer it. The question is contradictory. Our position is that the Absolute has become this relative only apparently, that the unconditioned has become the conditioned only in Mâyâ. By the very admission of the unconditioned, we admit that the Absolute cannot be acted upon by anything else. It is uncaused, which means that nothing outside itself can act upon it. First of all, if it is unconditioned, it cannot have been acted upon by anything else. In the unconditioned there cannot be time, space or causation. That granted, your question will be: 'What caused that which cannot be caused by anything to be changed into this?' Your question is only possible in the conditioned. But you take it out of the conditioned, and want to ask it in the unconditioned. Only when the unconditioned becomes conditioned, and space, time and causation come in, can the question be asked. We can only say ignorance makes the illusion. The question is impossible. Nothing can have worked in the Absolute. There was no cause. Not that we do not know, or that we are ignorant; but it is above knowledge, and cannot be brought down to the plane of knowledge." The word 'guna' in Sanskrit means a rope. The Mâyâ is called 'gunamayi'¹,

1 Cf. Goñvi gunatrayâchyâ bhâviñ / gunamayi yâ kâraneñ mhanâvi shakti 'guna' shabdâchi pahâvi / to dora mhanuni artha 'guna' shabdâchâ // *Yathârthadîpikâ*.

Ani he gunamayi jâna / dridha bândhe gunatraya dori karuna / Mi mâyâvi Parameshvara jagatkârana / sarva shakti sarvajna tyâ Maja âdhina ase // *Chitasadânandalahari*.

because it fastens by the rope of the qualities. It is said to be 'duratyayâ' or difficult to transcend, for, as it is not real, all human efforts to do so prove fruitless. There is no one except¹ God, who could help mankind to cross it over. If one asks 'Why?', the Blessed Lord answers 'Because it is Divine² (*Daivi*) and My Mâyâ (*Mama mâyâ*).' It being the Mâyâ of God, it is infinitely powerful and is in His sole control. No other being than Himself can, therefore, save the Ignorant Souls from its clutches. Those, who take refuge in the ship of His Lotus Feet alone (*Mâmeva ye prapadyante*) become free from the danger of being drowned (*mâyâmetâm taranti te*). "Building a three storied house", says Thâkur Haranâth, "in a dense forest full of lions, tigers and other wild animals, one can see therefrom such dreadful beasts roving about their haunts, without the least fear of being attacked by them and there enjoy the awful spectacle and can, if he so desires, even attack and destroy them. In this world, the pleasant garden of Mâyâ, those who have taken shelter under Krishna's firm and perfectly safe Lotus-feet, joyfully see the amusing performances of Mâyâ and split their sides with mirth. Mâyâ cannot touch them; they, on the other hand, can throw Mâyâ into her own meshes and enjoy the fun." Arjuna now thought that this was a very easy remedy, and that everybody could thereby obtain Salvation. Shri

1 Cf. 'Mâmeva ye prapadyante' mhanoni / yâñta yâ 'eva' shabdeñ karuni / itara koni âpanâvâñchuni / târaka nâhiñ heñ suchavi // *Yathârtha-dipikâ*.

Yâ kâraneñ Majachi bhâjâveñ / tenechi iye mâyeteñ tarâveñ / itara-klesha kâñhiñ na karâve / aiseñ Keshaveñ bolileñ // *Chitsadânanandalahari*.

2 Cf. Eko Devah sarva bhuteshu gudhah—*Shruti*.

Kiñ sarvâñta thora Deva / to Arjunâ! Mi svayameva / tyâ Mâzi-shakti yâstava / Daivi mhanâvi // *Yathârtha-dipikâ*.

Krishna, therefore, tells¹ him, in the next verse, that this is not possible, because the wicked do not care to worship Him.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

“The evil-doers, the foolish ones, the worst of men, bereft of Knowledge by illusion and inclined to the ways of demons, do not resort to Me.”

It is true that, if the whole world were to worship God, every one, without exception, would be saved. But alas!, such is not the actual state of things. Sugar is, indeed, sweet, but it gives a bitter² taste to one who suffers from bile. In the same way, although God is Kind and Merciful, the sinful (*dushkrittino*) can harbour no Love for Him (*na Mām prapadyante*), unless their sins are washed³ off by deeds of merit. They are seen to be steeped in Ignorance (*mudhāh⁴*), because they read the Shastras, and yet, do not see that, if they worship God, they would be easily saved. They are the vilest of men (*narādhamāh⁵*), because,

1 Cf. Hā tyāchā manobhāva / samajoni sākshi Devādhideva / heñ khareñ pari pāpi mānava / na bhajati mānave yā shlokiñ // *Yathārthadipikā*.

2 Cf. Goda vāte sharkarā / te kadu lāge pittātūrā / taisā mudhā pāpiyā pāmarā / goda na vāte Mi sevya // *Yathārthadipikā*.

3 Cf. Yeshām tvantagatam pāpam janānām punyakarmanām—E. G. VII. 28.

4 Cf. Ataeva mudha jāle / shāstreñ vāchuna mohale / sahaja mudha te bhale / he māyāhritajnāna padhata murkha // *Yathārthadipikā*.

Heñ Māzeñ paramārthācheñ bhajaua / heñ nānā anarthācheñ sādhana / aiseñ viveka nāhiñ jayālāguna / te mudha jāna atishayeñsi // *Chitsadānanda-lahari*.

5 Cf. Kiñ svahitā vishayiñ tari tatpara / mhanuni mhanāve te nara / pari narāñita adhama kiñ sādara / Māziyā bhajaniñ na hoti // Mukhya phala moksha / mokshaprada Ambujanābha Ambujāksha / aiseñ kalonihi kāmya paksha / dhariti dharuni bhāva asurāñchā // Karitāñ Mukunda bhajana / mukti nischaya aiseñ jnāna / asoni zāle ajnāna / kiñ teñ jnāna harileñ māyeneñ // *Yathārthadipikā*.

even when they learn from the Scriptures that Salvation, whether Nirguna or Saguna, ought to be the principal aim of human life, and that it is to be secured by the Worship of Saguna Brahma alone, they worship the Lower Gods, embracing the ways of the demons (*âsuram bhâvamâshritâh*¹), and engage themselves in performing the optional (*Sakâma*) duties to secure the enjoyments of heaven (*Svarga*). The reason is, that they are deprived of their Knowledge by the illusion that they are themselves the body, and that the enjoyment of sense-objects is their *summum bonum* (*mâyayâpahritajnânâ*²). Now, in the next verse, Shri Krishna gives us the four classes of men who worship Him.

चतुर्विधा³ भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आतौ जिज्ञासुरर्थार्थी ज्ञानी च भरतर्पस ॥ १६ ॥

“ Four kinds of men of good deeds, O Arjuna!, worship Me :—one who weeps, one who yearns to know, one who toils for Perfection and one, O Bharatarshabha (Chief of the descendants of Bharata)!, who is thoroughly enlightened.”

1 Cf. Tâkuni Vishnu bhajana / kariti kshudra devatâ yajana / asurariti pujana / te kariti || *Yathârthadipikâ*.

2 Cf. Aiseñ asoni harileñ jnâna / mâyekaruni jâleñ ajnâna / divândhâ asoni nayana / surya na dise || Deha mi aisâ bbrama / mâyekaruni prathama / maga âvade yishayasambhrama / mhanoni muktipradâteñ na bhajati || *Yathârthadipikâ*.

3 Cf. Chaturvidhâ Mama janâ bhaktâ evam hi Me shritam / teshâmekântinali shreshthâ ye chaivânanya devatâh || Ahameva gatisteshâm nirâshih karmakârinâm || Ye cha shishtâstrayo bhaktâh phalakâmâ hi te matâh / sarve chyavana dharmâste pratibuddhastu shreshtha bhâk || *Mahâbhârata*.

Tetha ârttu to ârtichena vyâjeñ / jijnâsu to jânâveyâ chi lâge bhaje / tijeni teneñ arthije / artha siddhi || Maga chautheyachâñ thâññ / kâhiñchi karaneñ nâhiñ / mhanauni bhaktu eku pâiñ / jnâniyâñ jo || *Jnâneshvari*.

With the exception of the sinful mentioned in the previous verse, all four-fold classes of persons (*chaturvidhâ janâh*), whether Ignorant or possessed of Knowledge, interested or disinterested, worship¹ God (*bhajante Mâm*). There are, however, men, who say that, when the God of Gods gives Freedom (*Mukti*) alone, why should we not worship the Lower Gods in order to secure worldly good and to avert evil? The reply is, that the statement made with regard to the powers of the Almighty is not true. He is not only able² to do all that the Lower Gods can do, but His mere contact, even for mundane purposes, will enable the Worshippér to obtain, ultimately, Knowledge and Salvation, which it is impossible to expect from them at any time. Therefore, the righteous (*sukritino*) alone weep before the true God even for material good (*Arto*). Their Love of God, however, is not uninterrupted, because, through misfortune 'if any of their wishes are not realized, there is danger of a break. Again, there are others, who say that, if the injunction of the Shastras is that we should realize the Impersonal God (*Nirguna Brahma*), why is it necessary to worship the Personal God (*Saguna Brahma*), especially when He too is Impersonal

Sarvâñi arthiñ Michi arthanâ / shuddha arthârthi yâ nânâva jânâ /
 mhanati arthârthi dravya kâmanâ / te manda vyâkhyânâ pravartati //
Ekanâthi Bhâgavata.

1 Cf. Agâ je pâpi jâna / tyâfiteñchi nase Mâzeñi bhajana / varakada
 ajnâna sajnâna / sakâma nishkâma Maja bhajati // *Yathârthadipikâ.*

2 Cf. Agâ ! Mi mokshâchâcha dâtâ nischita / kiñ kânji na pâji jo pâji
 amrita / pari kânjichâcha yâchaka atyanta / tyâsa kâmyaphala kânjihi
 pâjito // Parantu kânjicha jyâ pâshiñ / to mâgitalyâhi amrita tyâsi
 pâjuñ shakenâ aisiyâsi / olakhi padali kânji nimitta // Majapâsuni kânji
 sâmpade / tari olakhi amritadâtayâsi pade / maga mâgatâñchi prâpti ghade
 anyatra alabhya amritâchihi // *Yathârthadipikâ.*

(*Nirguna*)? The reply¹ is that, as a hammer alone has the power to break a chain, although both are made of iron, so has the Personal God (*Saguna Brahma*) alone the power to release the Individual Soul from the bonds of Mâyâ by the light of Knowledge. That is why Seekers of Knowledge (*Jijnâsu*) worship Him. It must be understood, however, that until they realize the Self, their Love of God is not unadulterated, for, they love themselves first and then God. There are also a few, who doubt the necessity of worshipping the Personal God after Self-realization, because they do not understand that, through His Grace, the aspirant (*Arthârthi*) is able to achieve Perfection without difficulty. Their Love of God is, however, not unconditioned. The last and the best sort of mortals who worship God is that of, what are called, the Perfect Men (*Jnâni*), who love Him for the sake of Love and with no other motive (*Nirnimitta*²). Their Love alone is, therefore, uninterrupted, unadulterated and unconditioned, unlike the Love³ of the Ârta, *Jijnâsu* or *Arthârthi*. In putting the word 'Bharatarshabha' immediately after '*Jnânicha*', the object is to encourage Arjuna to become a *Jnâni* Bhakta, just like Bhishma and

1 Cf. *Brahma sarvatra sama* / *pari upâdhi uttama madhyamâdhama* / *Ishvaropâdhi ekachi Saguna Brahma* / *jivopâdhi itara sarvahi* || *Lokhandâchi bedi* / *lokhandâchecha shastreñ todi* / *sarva Brahma pari Mâzicha godi* / *tattva jânoñ ichchhitu tayâteñ* || *Yathârtha dipikâ*.

2 Cf. *Je âtmârâma siddha muni* / *sâddhyâñsha kâñhiñ nasoni* / *nirnimitta saguna bhajaniñ* / *vartati he Shri Bhagavantiñ sarvatra* || *Yathârtha dipikâ*.

Âni nishkâma bhakta âni jnâni / *Sanakâdika Nârada mahâmuni* / *Prâlhâda Prithu Shuka he mahâ jnâni* / *bhaktâñ lâguni pariyesiñ* || *Chitsadânanda lahari*.

3 The Love of the Ârta has all the three defects, that of the *Jijnâsu* two and that of the *Arthârthi* one only.

the other Lovers of God, who were born in the family of Bharata. In the next three verses, Shri Krishna describes the Jnâni Bhakta (Wise Lover), who realizes everything to be God.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विद्विष्यते ।
 प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥
 उदाराः सर्वे एवैते ज्ञानी त्वात्मैव मे मतम् ।
 आस्थितः स हि युक्तात्मा सामेवानुक्तमां गतिम् ॥ १८ ॥
 बहूनां जन्मनामते ज्ञानवान्मा प्रपद्यते ।
 वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

Of these, the Wise, who is always devout and intent upon one only, is esteemed highest; dear am I, above all, to the Wise, and he is dearest to Me. All these are noble. But the Wise I deem as My very Self. For, he, Self-united, worships Me alone—the Supreme Goal. At the end of many births, the man full of Wisdom resorts to Me (believing) that Vâsudeva¹ is all. He is great-souled and peculiarly rare.”

Of the four kinds of Worshippers of God, as the Wise Lover (*Jnâni Bhakta*) alone fulfils the three necessary conditions of Bhakti or Love, he is said to be the best (*vishishyate*). The Arta loves God for the enhancement of pleasures and the alleviation of pain, the Jijnâsu for the realization of the Self and the Arthârthi for the acquisition of Perfection and Freedom. Their Love is, therefore, necessarily stained with one or more of the defects of interruption, adulteration and condition. Such is not the case with the Love of the Wise Man, who has realized everything, including himself, to be God. He is, therefore, every moment devoted to God

1 Cf. Sarvâni bhutâni vasanty asmin Vâsudevah.

Heū samastahi Shri Vâsudevo / aiseyâ pratitirasâchâ ute bhâo / mhanauni
 bhaktâñmâzî rao / jnâniyâñ to // *Jnânesvari*.

(*Nityayukta*¹), Who is not separate from the Self (*eka bhaktih*), whom it is ever impossible for any one to dislike. Thus, when God finds Himself extremely dear to the Wise without any motive (*priyohi jnânino 'tyarthâ² maham*), He cannot, on account of His nature of the Kalpavriksha³, be less dear to him (*sa cha Mama priyah*) and, therefore, He gives him both Freedom and Love in the Anâdi Vaikuntha (*Saguna Mukti*). “I do not”, says Shri Krishna in Shri Bhâgavata⁴, “think highly of Myself or of Lakshmi, whose Love is intense and constant. I cannot feel happy without My Saints, who look to Me as their final goal. How can I forsake them, who, having left their attachments to their wives, children, friends, home, wealth and their own selves, have taken refuge in Me? Just as virtuous wives win over to them their good husbands, so, My Saints conquer Me by their devotion. Their hearts are lost in Me, forgetting their likes and dislikes with an equal eye to all. They do not choose the four gifts of *Sâlokya* and the rest, the reward of their devotion to Me, much less would they accept any other perishable object. They are fully satisfied with their service to Me. The Saints are my heart and I am the heart of the Saints. They do not

1 *OJ.* Evam yâ prakaraniî nityayukta / mhanaje nitya pritiyukta / âtmaveñ bhajatâñ navhe ayukta / kiñ pritikhandatva apriti nase âtmaveñ // Bhakti karuni sarvadâ yukta / to yâ prasangiî nityayukta / ataeva eka bhakti yukta / to mhane aiseñ yâchipudheñ // Kiñ charâchara samula / jo Paramâtmâ sakala / to sva âtmâcha kevala / jo priya sadâ kadhiñ vitenâ // Aishâ bhaktineñ yukta / to bhakta mhanâvâ nityayukta / yâ kâraneñ jnâni âni bhakta / vishishtha hoto to chaturvidhâñta // *Yathârthadipikâ*.

2 *OJ.* Nasoni kâñhiñ prayojana / pritiyukta Majavari mana / priya atyartha Mi Jagajjivana / aishâ bhaktâ juâniyâteñ // *Yathârthadipikâ*.

3 *OJ.* Ye yathâ Mâm prapadyante—*B. G. IV. 11.*

4 IX, 4, 63-68, translated by Paul.

appreciate anything except Me; nor do I appreciate anyone except them." It is not, however, to be understood that the other Lovers are useless, for, they too are very good (*udârâh*¹), in as much as no one can approach God who has not done lots of pious deeds. Some of them, like Gajendra, Dhruva, Gopis and others, may be offering their prayers to Him with a view to obtain material happiness, but it is an undoubted fact that they too, in due course, would learn to practise disinterested Love and secure Knowledge and Freedom. This advantage, the worshippers of the Lower Gods can never expect—nay, even the boons (*Vara*) they receive from them prove sometimes ineffective, as may be seen from the example of Hiranyakashipu², who, in spite of all the guarantees of immortality, was slain by the God of Gods in His incarnation of Narasinha for harassing his own son Pralhâda, because he worshipped the true God. The Wise Lover, however, is by far superior to all, for, he is the very Self (*âtmaiva*) who pervades everything. When Shri Krishna says this to be His³ opinion (*Me matam*), He points out that, when people

1 Cf. Agâ ! he sarvahi udâra / udâra mhanaje utkrishta phâra / kiñhotâñ sukriteñ apâra / Mâteñ bhajoñ lâgale // *Yathârthadipikâ*.

2 Cf. Anekariti mrityu parihâra / Hiranyakashipu mâge vara / chukavuni titake prakâra / Nrîsiñheñ nakheñ sâñje dvâriñ ankiñ vidârilâ // *Yathârthadipikâ*.

3 Cf. Jnâni to Mâzeñ vâstava svarupa / Mâzâ Paramâtmâ to jnânadipa / Maja tyâsi nâhi bheda vikshepa / priya samipa Majachi to // *Chitsaddânandalahari*.

Lokâñ sârikhâ tohi / prârabdbeñ vartatâñ dise dehiñ / mhanuni mahimâ tyâchâ kâñhiñ / nenati loka nenate // Pari aikâ Mâzeñ mata / kiñ Mâziyâ mateñ nischita / to âtmâcha advaya sarvagata / Agâ Arjuñâ 1 // Jana âpanâ sârikhâ / te mâniti yâlâgiñ ânikâ / mahimâ tyâchâ nakale ekâ / Majavâñchuni // *Yathârthadipikâ*.

see the life of the Jnâni Bhakta moulded according to his previous Karma, like that of others, they judge him by their own standard and fail to understand the real state of his mind. Now, the Ignorant Man is also nothing but the Self, and yet, he cannot be said to be the Self, because he identifies himself with the body. Nay, even one, who has realized the Self but has not made his Reason steady by the practice of Chitta-Chaitanya Yoga, cannot be called the Self. The Perfect Jnani alone is the Self, because he has become one¹ with the Self (*yuktâtmâ*) and he always sees the Self everywhere. Such a man may, however, be a Worshipper of the Impersonal God (*Nirgunopâsaka*), but he cannot be designated as 'always² attuned (*Nityayukta*)', because, though perfect, he must forget the Self, at least, during sleep. Therefore, as the person described here is a Wise Lover (*Jnâni Bhakta*), whose Love of the Personal God, Whom he has realized to be the Self, does not disappear³ even when he forgets the Self (*Nityayukta*), he is said to worship the Personal God Himself (*âsthitah Mâmeva*). Here, one may ask, 'Where is the necessity of this Worship to him who has already secured Freedom?' The reply is that he

1 Cf. Chitta sarvadâ smare âtmâ / to mhanâvâ yuktâtmâ / mhanuni mhane Shri Krishna Paramâtmâ / kiñ to yuktâtmâ âtmâ mhanato yâstava // Yuktâtmâ mhanatâñ ye ritî / ase nirgunopâsakâteñhi he sthiti / jnâni-âni saguna bhakta asati / mahimâ tyâñchâ ye sthalîñ // Mhanuni mhanato Deva / kiñ 'âsthitah sa hi yuktâtmâ Mâmeva' / mhanaje Mi jo Devâdhidéva / to yuktâtmâ yâ Mâteñchi bhajato // *Yathârthadipikâ*.

2 Cf. Joñ deha toñ avasthâ / nindrâ na sute sarvathâ / jyâ kshaniñ sushupti tevhâñ kathâ / âtmasmritichi he kaiñchi? // *Yathârthadipikâ*.

3 Cf. Taisi jyâchi priti / tyâchi padali jari vismr̄iti / tyâ vismr̄itineñ jâli apriti / aiseñ na mhanave // Evam yâ prakaraniñ nityayukta / mhanaje nitya pritiyukta / âtmaveñ bhajatâñ navhe ayukta / kiñ priti khandatva apriti nase âtmavîñ // *Yathârthadipikâ*.

Also Cf. 'Satata yukta' and 'Nitya yukta' in *B. G. XII*.

does not care for Freedom, which is as false to him as bondage itself, but he yearns for the Eternal Love of the Personal God, than Whom there is no other higher goal (*anuttamām gatīm*) in life. This is the force of the word 'eva'¹, for, otherwise, the remaining three classes of Lovers also worship the Personal God (*Mām*). The securing of such Divine Love, after the Perfection of Knowledge, is a rare privilege of countless births (*bahunām janmanāmante jñānavān Mām prapadyate*), during which he passes through the stages of Ārta, Jijnāsu and Arthārthi. He is distinguished from the Worshipper of the Impersonal God, whose motto² is 'Sarvam khalu Brahmaiva' (all is certainly impersonal), by saying that he believes that Vāsudeva is all (*Vāsudevah sarvamiti*). He is high-souled³ (*mahātmā*), because he sees the whole Universe to be the all-pervading Self. He is peculiarly⁴ rare (*sudurlabhabhah*), for, as he is not a separate entity from God, he is rare, *i. e.*, difficult to be known by the Ignorant (*durlabhabhah*), but him also, to whom he has become easy (*su, i. e., sulabhabhah*)

1 Cf. Etheñ 'eva' shabdāchā hā artha / kiñ mokshā nimitthā to kritārtha / Maja na bhaje yathārtha / Māteñchi bhaje mhanato mhanoni // Jyā Majahuni uttama gati / vastutā nāhiñ to Mi anuttama gati / tyā Māteñchi to bhaje sumati / tyācheñ thorapana tyā karitāñ // *Yathārthadipikā*.

2 Cf. Nirgunopāsakāchā bhāva / 'sarvam khalu Brahmaiva' / hā mhane sarva Vāsudeva / jo sarva sākshi sarva kalpito // *Yathārthadipikā*.

3 Cf. Aisā bhaje to mahātmā / mhanoni mhane Krishna Paramātmā / kiñ mahā thora tyāchā ātmā / ātmā mhanāveñ chittāteñ // *Yathārthadipikā*.

4 Cf. 'Su' shabdeñ shobhanapana / mhanije durlabhatvāchā chāngalā guna / kiñ sulabha jyāsa tyāsa āpana / karuni māguti durlabha // To durlabhabchi māguti / kiñ konāsa na kale jyāchi sthiti / tyāsa tyānchi kalali gati / kiñ tochi je jāle // *Yathārthadipikā*.

by revealing¹ himself, he makes himself and thus becomes rare. The Saint Tukârâma says distinctly, in the following poem², that such Worship of the Personal God is the highest lesson taught in all the Vedas, Shastras and Puranas.

“ The Vedas have spoken endless things, but the sense grasped is only this much. Surrender yourself to Vithobâ (the Personal God) and sing His Name with a full belief that He is the Self. All the Shastras have, after thoughtful discussion, come to the same conclusion. This is the sum and substance of the eighteen Puranas.”

Even when Vyâsa and the other Sages mention in the Puranas the worship of Agni, Yama, Vâyu and other deities, the Shrutis³ say that the poets give many names to that which is one only, and which ought to be the sole object of worship. Why, then, do we find, not only the ignorant, but even those who are well-versed in the Shastras, approaching the Lower Gods.? The question is answered in the next verse.

कामैस्तैस्तैर्हतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

“ Those, who are deprived of Knowledge by various desires, serve other Gods, resorting to various observances constrained by their own Natures.”

1 Cf. Jari hâ ho kripâ karila Nârâyana / tari heñchi jnâna Brahma hoyâ // Kothoniyâ kâñhiñ nalage ânâveñ / nalage kotheñ jâveñ tarâvayâ // Jari Deva kâñhiñ dharila pañ chittiñ / tari hechi hoti divyachakshu // Tukâ mhane Deva dâvila âpanâ / tari jivapanâ thâva nâbiñ //

2 Cf. Veda ananta bolilâ / artha itukâchi sâdhilâ // Vithobâsi sharana jâveñ / nija nishteñ nâma gâveñ // Sakala shâstrâñchâ vichâra / antiñ itukâchi nirdhâra // Atharâ purâniñ siddhânta / Tukâ mhane hâchi heta //

3 Cf. Ekam santam bahudhâ kalpayanti / Ekam sadviprâ bahudhâ vadanti / Yamam, Agnim, Mâtarishvânâmâhuh // Trini padâ vichakrame Vishnurgopâ adâbhyah / ato dharmâni dhârayan / Vishnôh karmâni pashyata //

The Vedas show the right path, but the persons, whose knowledge of the Vedic Truth has been rent away by this desire or that (*kâmaistaistairhritajnânâh*), seek other Gods (*prapadyante'nya devatâh*). They, then, observe scrupulously all the rites¹ and ceremonies, fasts and retreats, necessary to satisfy the particular deity (*tam tam niyamamâsthâya*), whom they expect to fulfil their wishes. In making their choice, however, they are led² by their Natures, which are the result of their actions in past lives, and with which they identify³ themselves (*prakrityâ niyatâh svayâ*). Their reading of the Shastras thus becomes fruitless. Now, two more doubts arise here, *viz.*, '(1) Why should Shri Krishna make such invidious distinction⁴ between Himself and the Lower Gods and (2) if the distinction is inevitable, why should

1 Cf. *Amuka upâsanâ karavi, amuka japa karavo, amuka Deva archavo, ema temane potânâ kâmane lidhe niyamo jade chhe*.—*Dvivedi*.

Maga Bhagavantâ vegaliâ kshudra devatâ / tayânche niyama kariti sarvathâ / japa upavâsa pradakshinâ tatvatâ / samârambha puratâ nama-skârâchâ // Chitsadânandalahari.

Tyâ devatânche niyama / nânâ vrateñ udyâpaneñ sambhrama—Yathârthadipikâ.

2 Cf. *Tari parama purushârtha Bhagavadbhajaneñ / hotâñ kâñ kariti kshudra devatâ pujaneñ / tari yâcheñ kârana purvavâsanâ jânaneñ / teñchi tumhâñ kâraneñ sâñgijela // Chitsadânandalahari.*

3 Cf. *Jo jyâchâ svabhâva / tyâsa to mi mhanona vâte bhâva / yâlâgiñ mhane Devâdhideva / 'Prakrityâ niyatâh svayâ' mhanoni // Kiñ je naisargika mati / te tyâchi sva prakriti / tyâ prakritineñ niyojile asati / sakâma bhajaniñ itara Devâñchyâ // Yathârthadipikâ.*

4 Cf. Now the worshipping of Ishvara and of Him alone is Bhakti; the worship of anything else, such as *Deva* or *Pitri*, or any other being, cannot be called Bhakti. The various kinds of worship of the Devas are all to be included in ritualistic karma. They serve to bring to the worshipper some kind of celestial enjoyment, but can neither give rise to Bhakti, or intense devotion to God, nor lead to *Mukti* or freedom from all bondages.—*Swâmi Vivekânanda*.

He not Himself direct¹ people to His own Worship? Both of them are fully solved in the next three verses.

यो यौ यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।
 तस्य तस्याचलां श्रद्धां तामेव विद्धास्यहम् ॥ २१ ॥
 स तया श्रद्धया युक्तस्याराधनमीहते ।
 लभते च ततः कामान्मयैव विहितान्हितान् ॥ २२ ॥
 अंतवत्तु फंल तेषां तद्वत्यल्पमेधसाम् ।
 देवान्देवयज्ञे यांति मद्भक्ता यांति मामपि ॥ २३ ॥

“Whatever form (of deity) a devotee wishes to worship with Faith, to that self-same form I render his Faith steady. He, endowed with that Faith, seeks the worship of such a one, from whom he obtains the beneficial things he desires (although) it is I Who give. But finite is the fruit, which belongs to those who are small-minded. They go to the Gods, who worship the Gods, and My Lovers come unto Me.”

The Lower Gods are, undoubtedly, the bodies (*tanum*) of the Personal God, but His nature being that of the Kalpavriksha, He is bound to confirm the Faith of the orthodox men in the particular divinity they choose to worship (*shraddhayârchetumichchhati*), according to the tendencies² with which they are born. The

1 Cf. Kiñ kalpavriksha svabhâva / Mi, svayeñ Devâdhidéva / jo sadbuddhi mágela mânava / tyâteñchi detoñ // *Yathârthadipikâ*.

2 Cf. Purva janmiñ je devatecheñ bhajana / keleñ ati shraddhekaruna / techi vâsanâ dridhâvona / puji mágutena tiyeteñchi // Maga te te kâmiyâsi jâna / techi devatâ murti prati shraddhâ purna / prâpta jâli je vâsanekaruna / ticheñ teñchi purna sthira Mi kariñ // Sarvâñchâ antaryâmi mhanauni / achala kariñ techi shraddhe lâguni / pari Mâzyâ thâiñ tyâchi shraddhâ bharvaseni / Dhanushyapâni sarvadâ na kariñ // *Chitsadânandalahari*.

Blessed Lord has already pointed out in the fifth Chapter that He is not at all responsible for what passes in the world, although nothing can take place without Him, Who is the Master of the Universe. (*Na kartritvam na karmâni lokasya srijati Prabhuh*—*B. G. V. 14*). The good or bad fruit that a man gets is, necessarily, the result of his past actions. But the steady Faith, with which he attributes his good luck to the favour of his chosen divinity, and the evils he suffers to his own misfortunes or to some error in his worship, is really bestowed by God¹ Himself (*tasya tasyâchalâm shraddhâm tâmeva vidadhâmyaham*). Possessed of the Faith thus received from God (*satayâ shraddhayâ yuktah*), he seeks, by due worship, to win the favour of that particular divinity (*tasyârâdhanamihate*) and secures the boons² he craves (*labhatecha tatah kâmân hitân*). The fact is, however, that they too are given by none but the Personal God (*Mayaiva vihitân*). Besides, the fruit that comes to such Worshippers is soon withered (*antavattu phalam teshâm tadbhavati*), as may be seen from the example set to the

Â vâta kahe chhe ke je je tanu etale sharira Devâdika sharira—upara jene je je prakârani pujâ archâni shraddhâ judâ judâ kâmane lidhè thâya chhe te te shraddhâ mâttrane te te devanâni sharira etale murtyâdi upara huñ etale sarvarupa antaryâmi sthira rite besaruñchhuñ.—*Dvivedi*.

1 *OJ. Paiñ jo jo jiye jiye devatântariñ / bhajâveyâ châda dhari / teyâte te châda puri / puravitâ Miñ // Maga tiyâ shraddhâyukta / tethicheñ ârâdhana jeñ uchita / teñ siddhi verhiñ samasta / varto lâge // Jnâneshvâri.*

2 *OJ. 'Hitân' mhanije priya asati / ahitachi pari hitâ sârikhe disati / te kâma to pâve sarvârthiñ / pari mahâmati sâñgena // Yadyapi sarva devatâñchâ âtmâ Mi aseñ / sarvâñchâ antaryâmi sarvâñsheñ / tyâcheñ ârâdhana teñ Mâzeñchi ase / âni detaseñ phala hi Michi // Chitsadânandalahari.*

Gopis¹ when they worshipped the Goddess Kâtyâyani with the desire of getting the company of Shri Krishna Himself. Their wishes were fulfilled, but they had had afterwards to suffer the intense pain of separation, because the Personal God gives only transient rewards to those who worship Him in other forms (*tanum*). They are said to have little judgment² (*alpamedhasâm*), because they do not see that the Lower Gods, on account of their vehicles of Rajas and Tamas, are finite and, therefore, the fruits they give are also fleeting, whereas Vishnu, Whose vehicle is that of Shuddha Sattva, can alone bestow the imperishable gift of Freedom. As, of all the limbs of our body, such as hands, feet &c., none is able to perform the function of another, so, the Lower Gods are not able to perform the functions of Vishnu, although they are all the forms of the Personal God. This would have been possible if the quality of Nature had been only one. But, as such is not the case, the result of worship varies according to the quality owned by the God concerned. Thus, every Worshipper goes ultimately to the object of his

1 *Oj.* Krishna sanga apekshita / mhanoni Devi Kâtyâyanicheñ vrata / Gopi kariti atyanta / shraddheñkaruni || Shevatiñ dyâvayâ vara / shuddhasattvopâdhi Sarveshvara / âpana euni hâ vichâra / spashta tevhâñ dâkhavi || Kiñ karitâñ devatâ bhajana / phalapradâ Micha bhavabhanjana / mhanoni vara de Jagajjivana / âpana svayeñ gopiteñ || Pâri máguti atyanta / tyâñteñ viraha duhkha de Bhagavanta / kiñ anya rupiñ Mi Ananta / nashvara phaleñchi deta aseñ || *Yathârtha-dipikâ*.

2 *Oj.* Anya devatâ rupeñ Mâteñ / je bhajati tayâñteñ / Micha detaseñ phalâteñ / sakala phala dâtâ Sarveshvara || Pari teñ phala antavanta / tyâsa hoteñ nâshavanta / kiñ Vishnurupeñchi Mi Bhagavanta / nitya phala moksha detaseñ || Agâ! te alpa buddhi / kiñ jyâñpâsuni naghade moksha siddhi / kâmya phalâchi tehi samriddhi / je na kariti bhajati te tayâteñ || *Yathârtha-dipikâ*.

worship, whether it be one of the Lower Gods or the Personal God Himself (*Devân Devayajo yânti Madbhaktâ yânti Mâmapi*). The Worshippers¹ of the Lower Gods, however, have to take re-birth, while the Worshippers of the Personal God, without difficulty, pass through the different stages of Love and enjoy Freedom for ever. The Poet Tukârâma explains² clearly this difference thus:—

“Shiva, Shakti, the Sun-God and Ganpati as well as Vishnu are said (by the Ignorant) to be one and the same. Diamond and flint are treated alike (but) Râjasa worship counts for nothing. The Tâmasa Yogi leads a Tâmasa life by calling other Gods as God. The divinity of other Gods is much ado about nothing. This comes from the lips of the Lord Himself and is not my own language. Lucky are the Vaishnavas who worship Keshava, (for) they are Sattvika Souls, who are fit for Freedom. *Tukâ* says, (as) no one else possesses the power to grant Freedom, surrender yourself to Govinda alone.”

1 *OJ. Devâsa pâvoni punarâvritti / Mâteñi pâvati te na paratati / pâhatâñi donhi gati / mâgutî Micha aseñ. // Yathârthadipikâ.*

Yâ lâgiñ Indrâdika Deva antavanta / tayâñteñi bhajati te Madvyatirikta / te tayâñ Devâñteñchi asati pâvata / Mâze' nischita Mâteñchi pâvati jâna // Chitsadânandalahari.

Mâteja kahechhe ke je alpa buddhiti amuka Devâdine valagechhe temane je phala male chhe te kshanikaja hoy a chhe, ne te parinâme duhkharupa nivade chhe. Devatâre pujanâra Devone pâmechhe Mane pujanâra Mane pâmechhe.—*Dvivedi.*

2 *OJ. Shiva Shakti âni Surya Ganapati / ekachi mhanati Vishnusahi // Hirâ gâra doni mâniti samâna / râjasa bhajaneñ vânyâñ jâti // Anya devatâñsi Deva mhanauna / tâmasa jivana tamoyogyâ // Vânyâñ jâyâsâthiñ kelâse havyâsa / anya devatâñsa devapana // Apuliyâ mukheñ sâñgatase dhani / navhe mâzi vâni padarichi // Dhanya te Vaishnava bhajati Keshava / sâttvika he jiva mokshâ yogya // Tukâ mhane moksha nâhiñ konâ pâshiñ / ekâ Govindâsi sharana vñâre //*

Here, some would say that, when the Personal God incarnates Himself, He too cannot avoid the qualities of Rajas and Tamas, as He must have a body and the senses too. In what respect, then, is He to be considered superior to the Lower Gods? Shri Krishna answers the query in the next verse.

अव्यक्तं व्यक्तिमापन्नं मन्यंते मामवुद्धयः ।
परं भावमजानन्ते ममाव्ययमनुत्तमम् ॥ २४ ॥

“ Those, who are devoid of Reason, unconscious of My transcendent and inexhaustible essence, than which there is nothing higher, think Me, Who am unmanifested, to have become manifested.”

Blind are the eyes of Reason of those (*abuddhayah*) who believe (*manyante*) that the Personal God, Who has no form (*avyaktam*), has assumed a body (*vyaktimāpannam*). Now, he alone¹ may be said to have taken a body, who understands a body to be something separate from himself. Here, then, the error of the undiscerning fools lies in their judging of Him by their own standard, ignoring (*ajānanto*) the fact that He regards not only His body, called an incarnation, but also all the bodies, with which the Individual Souls identify themselves, as Himself. This² intuition of Shuddha Sattva is the supreme

1 Cf. Jiyānche karmaja deha tehi / deha na vātati jyāsa kāñhiñ / tyāsa avātāriñ dehāchi bhāvanāhi / nase heñ mhanāveñchi lāgenā // Evam matsyādi avatāra / he deha aiseñ nene Ishvara / ajnāneñ jiva pāmara / deha mhanuni dehāteñ jānati // Je deha mhanuni jānati / techi mhanāve kiñ dehāteñ pāvati / deha mhanoni nene to kone riti / dehāteñ pāvalā mhanāvā // *Yathārthatadipikā*.

2 Cf. Māzā parama bhāva / jo atyanta thora prabhāva / avaghā Hari aiseñ vaibhava / te nenati // Avyaya mhanaje jyāsa nāsha nase / anūttama mhanaje uttama jyāparisa na dise / aisā prabhāva Māzā samarase / avatāra vyaktirupeñ karuni // Aisā Māzā parama bhāva / mhanaje thora prabhāva / jo avidyā nāsoni jiva / Brahmachi kari // *Yathārthatadipikā*.

(*páram*), imperishable (*avyayam*) and unsurpassed (*anuttamam*) essence (*bhávam*) or, so to speak, the glory of the incarnations of God. It destroys the Ignorance of weary Souls and makes them Divine. This can, however, never be the privilege of the Lower Gods, who are themselves enthralled by the three qualities of Nature. In the next verse, Shri Krishna tells us why all do not comprehend this Divine aspect of the incarnations.

नाहं प्रकाशः सर्वस्य योगमायासमाचृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

“I do not shine forth to all, veiled deeply by the illusion of My mystic power; this senseless world knows not Me, the Unborn, the Inexhaustible.”

This creation¹ of three qualities (*Triguna Shrishi*), representing the thought-forms² of God, is called *Yoga*. The illusion of that mysterious power of creation, which remains over and above as *Shuddha Sattva*, is called *Yoga*³ *Máyâ*, because it appears but does not really exist. Surrounded by it (*samávritah*), God

Tari parama utkrishtá jo Mâzâ bhâva / mhanije Mâzeñ svarupa
atyapurva / jeñ kiñ sarva kârana nitya avyaya / nâhiñ vyaya kone kâliñ //
Chitsadânandalahari.

1 Cf. Jyâ yukti rachaneneñ jaga / Mi nirmitoñ to mhanâvâ yoga /
tyâ yoga mâyêñkaruni soñga / avatârâñcheñ dâvitoñ // Avidvyâ srishti
kalpili / ti triguna srishti yoga shabdeñ holili / to yoga kalpuni shuddha
sattveñ urali / te Yoga Mâyâ // Tô Yoga Mâyeñ karuni / Mi veshtita
mhanoni / diseñ avatâra rupeñ nayaniñ / pari navheñ pragata sarvâñteñ //
Yathârthadipikâ.

2 Cf. All things are the thought-forms of the One.—*Mrs. Besant.*

3 Cf. Âtâñ Yogamâyecheñ lakshana / yoga shabdeñ Mâzâ sankalpa
jâna / tyâsi vashavartini he mâyâ jâna / tiye lâguna Yogamâyâ he //
Chitsadânandalahari.

Yoga Mâyâ etale yoga evuñ sankalpanuñ nâma laie to Brahmanâ
sankalpane vasha vartanâri bhrama pedâ karanâra mâyâ.—*Dvivedi.*

manifests Himself in the disguise of incarnations, but is not perceptible to all (*nāham prakāshah sarvasya*), just as the sun, who shines daily without fail in the sky, is not seen at all by beings who are blind during the day (*Divāndha*). The Lovers of God alone see¹ Him as He is. Thus, although worldly people (*mudho'�am loko*) do see the incarnations of God with their eyes of flesh, yet, they do not know (*nābhijānāti*) that He is unborn (*ajam*) and imperishable (*avyayam*). The reason² of this is given in the next two verses, *viz.*, that, while God is Omniscient on account of His vehicle of Shuddha Sattva, the Individual Souls, being deluded by Ignorance caused by the three qualities of Nature, cannot realize the Truth until they learn to worship Him.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
 भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥
 इच्छाद्वैपसमुत्थेन द्वंद्वमोहेन भारत ।
 सर्वभूतानि संमोहं सर्वे यांति परंतप ॥ २७ ॥

“I know, O Arjuna !, the beings that once have been, those that are now, and those that are yet to be. But no one knows Me. All beings, O Parantapa (Terror of Foes) !, are wholly deluded, at the time of birth, by the delusion, O Bhārata (Descendant of Bharata) !, caused by the ‘pairs of opposites’, which spring from like and dislike.”

1 Cf. Nā Tuñ konāsicha prakata nasasi / aiseñ tuñ jarl maniñ kalpisi / tari Māze bhakta āheta sarvasveñsiñ / prakata tayāñsi Mi hotaseñ // *Chitsadānandalahari*.

2 Cf. Heñ na jānāyācheñ mula / avidyā triguna oñgala / āni āpana suvarna kevala / vidyā shakti shuddha sattveñ karuni // *Yathārthadipikā*.

The word ‘*bhutâni*¹’ means the bodies formed of the five principal elements. By saying², therefore, that He knows (*vedâham*) all the bodies (*bhutâni*) that were (*samatitâni*), that are (*vartamânâni*) and that shall be (*bhavishyâni châ*), Shri Krishna refers to the whole infinite Universe. Nobody, however, knows God (*Mântu veda na kaschana*), because he does not know himself. Desire³ (*ichchhâ*) for wealth, honour and other charming objects, which a person likes, and aversion (*dvesha*) for poverty, disgrace and other disagreeable objects, which he dislikes, lead him to actions which produce the delusion of the twins (*samutthena dvandvamohena*) of happiness and misery in the next life. The greatest delusion, however, caused to all beings (*sarva bhutâni sammoham yânti*) by such pairs of opposites at rebirth⁴ (*sarge*), is that they regard themselves to be the body, which prevents them from

1 Cf. *Pancha bhutâñsha milati* / *tyâ dehâsa bhuteñ mhanati* / *Brahma-yâchyâ sharirâchi ganati* / *yañta kiñ Brahmâdi stambavari bhuteñchi* // *Bhuta bhavishya vartamâna bhuteñ* / *jânato mhanatâñ Bhagavanteñ* / *boliliñ brâhmândeñ ananteñ* / *bhuta shabdeñ karuni* // *Yathârthadipikâ*.

2 Cf. *Etha bhuteñ jiyeñ atyantaliñ* / *tiyeñ Miñchi houni theliñ* / *âni varttateñ athi jâliñ* / *teñhiñ Miñ chi* // *Kâñ bhavishyamâneñ jye hiñ* / *teñ hiñ Maja vegaliñ nâhiñ* / *hâ boluchi yarhaviñ kâñhiñ* / *hoye nâ jâye* // *Jnâneshvâri*.

3 Cf. *Eka âvade eka nâvade* / *tadartha karma karaneñ ghade* / *tyâ karmeñ karuni jode* / *dehântara sukha duhkha bhoga* // *Tetheñ atyanta jo moha* / *to mhanâvâ sammoha* / *âpana kona hâ sandeha* / *te jânati Maja kâya* // *Yathârthadipikâ*.

Ichchhâ etale anukula mâte priti, dvesha etale pratikula mâte apriti, e râga dveshanâ kâranathi sukhaduhkha, sâru nathâru, evâñ dvandva utpanna thâya chhe.—*Dvivedi*.

4 Cf. *Kiñ jehâñ jivopâdhi pragatati* / *tyâsa eka srishtikâla mhanati* / *kiñvâ navâ deha dharuni upajati* / *tohi srishtikâla* // *Evañ jehâñ jase janmati* / *tevhâñ sammoha pâvati* / *kiñ deha jada jo âpana mâniti* / *purvilyâ dvandvamohenañ karuni* // *Yathârthadipikâ*.

knowing God. The words¹ ‘*Bhârata*’ and ‘*Parantapa*’ are used here to remind Arjuna of the achievements of his great ancestor Bharata and of his own prowess, respectively, to encourage him to become free from the delusion of the ‘pairs’ and to realize God. In the next verse, Shri Krishna suggests ways and means whereby this may be accomplished.

येषां त्वंतगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वंद्वमोहनिर्मुका भजन्ते मां दृढव्रताः ॥ २८ ॥

“But the men of meritorious deeds, quit of sins, worship Me and, being fixed in Faith, are released from the delusion of the pairs of opposites and cleave unto Me.”

When the sins, which do not allow men to approach God, come to an end (*yeshâm tvantagatam pâpam janânam*) by the performance² of holy actions (*punyakarmanâm*) for several lives, they feel inclined to worship God (*bhajante Mâm*). When they continue this worship for a long time, offering³ all their disinterested work to

1 Cf. He Bhârata he Parantapa aiseñ / dohiñ sambodhanâcheñ kârana ase / Bharatakula thora servâñshcñ / Parantapa aiseñ svarupa shakti // *Chitsadânandalahari*.

2 Cf. Aneka janma punya koti / tevhâñ Maja bhajâyâchi ichchhbâ potiñ / bhajatâñ bbajatâñ shevatiñ / sutati dvândvâ hi pâsunî // Bhajatâñ chitta shuddhi atyanta / hotâñ dbariti dridhavrata / kiñ bhajaniñcba sarvadâ rata / itara kâñhiñ na ichchhitî // Dridha hotâñ aiseñ vrata / houñ lâgati dvandvâtita / je piuñ lâgati amrita / te âmbili nimitta kâñ lâla ghotiti? // Pâpa geliyâ Mâzeñ bhajana / maga te dridhavrata hoti punya karmi jâna / maga dvandva mohâ pâsunî mochana / pâvoni Mâteñ bhajati // *Yathârthadipikâ*.

Tari jyâñsi itara lokâñbuna vilakshana janma / saphala janmeñ punya karmeñ jâna / aneka janmiñ keleñ supunyâcharana / teñhi punya karmiñ karuna pâpa geleñ // *Chitsadânandalahari*.

3 Cf. Sarva phalâbbhisandhi virabita / vihita karmeñ sarva Maja samarpita / teneñ krameñchi shuddhântahkarana hota / maga pâvata Majacha shekhiñ // *Chitsadânandalahari*.

Him, their mind is purified and they become steadfast¹ in their vow (*dridhavratah*). They are then freed from the delusion of the pairs of opposites (*dvandva moha nirmuktâ*). For, it is evident that they, who can afford to taste the nectar of the Love of God, would never thirst for the congee of material wealth and honour. They would never rejoice in their acquisition or lament their loss. The pleasure and pain, which these transitory objects give to the Ignorant Souls, is the highest delusion conceivable. It is from this that those, who pass their days and nights in singing the sweet Names and the fascinating Glory of God, are entirely freed (*nirmuktâ*). Thus freed, they worship² Him (*bhajante Mâm*) too. Their Love of God, then, may be compared³ to that of the fish for the water. The

1 Cf. Sarvathâ bhajaniya eku Bhagavantu / tohi evam rupa aiseñ jânatu / Veda shâstra pramâna jnâneñ nischitu / evam vratastu aiseñ vrata jyâñ // *Chitsadânandalahari*.

2 Cf. Te Maja bhajatâñ atyanta / houniyâ dridha vrata / dvandvâ pâsunî sutoni nischita / maga Maja bhajati aisehi // *Chitsadânandalahari*.

Jo kâmanâyukta to dvandva moha nirmukta / koni na hoyâ // Vichâra aisâ asoni / sagata he dvandva moha rahita mhanoni / Krishna bolilâ purvapadeñkaruni / etheñ Arjuna shankalâ // Tari heñ jijnâsu prakarana / yâcheñ purviñ râhileñ vivarana / trividhâcheñ sagata shreshthapanâ / 'udârâh sarva evaite' mhanoni varnileñ // *Yathârtha-dipikâ*.

3 Cf. (1) Kanyâ sâsuryâsi jâye / mâgeñ paratoni pâhe // Aiseñ jhâleñ mâzyâ jivâ / kadhiñ bhetasi Keshavâ // Chukaliyâ mâyé / bâla huru-huru pâhe // Jivanâvegali mâsoli / *Tukhâ* taisâ talamali //

(2) O man !, entertain such love for God as the lotus hath for the water. Such love doth the lotus bear that it bloometh, even when dashed down by the waves. The creatures which God created in water die, if denied it, and therefore love it. O Man !, how shalt thou be delivered without love ? God pervadeth the heart of the pious and bestoweth on them a store of devotion. O man !, entertain such love for God as the fish for the water. The more it hath, the happier it becometh and the greater its peace of mind and body. Without water it could not live for a moment.

prose order of the words in the verse given in *Yathârthadipikâ* is as follows:—"Punyakarmanâm antagatam pâpam te dridhavratâ Mâm bhajante te tu dvandvamoha nirmuktâ Mâm bhajante muktâh." Here, a doubt arose in the mind of Arjuna with regard to the general remark of the Master that all the Lovers are noble (*udârâh sarva evaite*.—*VII. 18*), viz., How can Lovers, who worship God with worldly motives (*Ârtah*); be released from the pairs of opposites? Shri Krishna, Who perceived it, tells him, in the next two verses, that the Lovers He speaks of are Jijnâsus, who, being disgusted of pleasures, yearn for Knowledge only, which they secure in seven ways.

जरामरणमोक्षाय मामाश्रित्य यतंति ये ।
ते ब्रह्म तद्विदुः कृतस्त्वमध्यात्मं कर्म चाखिलम् ॥ २९ ॥
साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

इति श्रीमद्भगवद्गीतासूपानिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंदादे ज्ञान-विज्ञानयोगो नाम सप्तमोऽध्यायः ॥

"Those, who, taking refuge in Me, strive for liberation from old age and death, know the Brahma (first), (and then) that to be all, (also) the Adhyâtma and the whole of Action. And they know Me as the Adhidaiva, together with the Adhibhuta and the Adhiyajna, and, with mind attuned, they know Me even in the hour of death. Thus ends the Seventh Chapter, entitled 'The Yoga of (the Lover's) Knowledge and Wisdom', in the dialogue between

God alone knoweth the sufferings of its heart. O man !, entertain such love for God as the châtaka for rain. Though the tanks be full and the earth drenched, it will not drink from either. It shall drink the rain drops, otherwise it is fated to die.—*Nânak's poems translated by Macauliffe*.

Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad-Gitâ."

Although it is not possible for anybody to remember the pains he suffered when he was in the mother's womb, and also when he came out of it, yet, everyone is quite familiar with the sufferings of decay¹

1 *Qf.* Attended by his charioteer in a carriage drawn by four white horses, the Prince (Siddhârtha or Buddha) entered the City, and the people joyously welcomed him, and it so happened that amidst this joyousness he beheld a sight, which he had never seen before—the 'form of an old man, leaning on a staff, struggling for life, his heart weak and oppressed.' What kind of man is this, 'his head white, his shoulders bent, his eyes bleared, and his body withered, holding a stick to support him along the way?' Channâ, the royal charioteer, answered, "This man was once a sucking child, brought up and nourished at his mother's breast, and, as a youth, full of sportive life, handsome, and in enjoyment of the pleasures of the five senses; as years passed on, his frame decaying he is brought now to the waste of age!" The Prince, greatly agitated, asked, "Shall I also be such as he?" "Yes, Prince, this is the common lot of all." Thereupon the Prince exclaimed, "What joy or pleasure can men take in life which soon must fade", and ordered Channâ to drive back the chariot, for he had seen what he did not expect to see, and returning home, on the way, he beheld three other sights successively:—a sick man, his body swollen and disfigured, sighing with deep drawn groans, his hands and knees contracted and sore with disease, his tears flowing; a corpse carried on a bier by four men, followed by weeping relations; and a yellow-robed Bhikkhu, of sublime countenance, a face beaming with a cheerful joyousness. The charioteer told the Prince, that every-one born has to meet with old age, disease and death, and there is no getting out of these calamities, and that the yellow-robed Bhikkhu was one of the few, who, having reflected on these changes and being depressed and sad at the thought of old age, disease and death, had left home to seek some way, whence he could escape from decay, disease and death. The Prince was gazing at the calm figure when it ascended into space and disappeared. This last scene was like balm to his disturbed mind. Determined to make the Renunciation that very night, if possible, the Prince returned to the palace.—*A Short Life of Prince Siddhârtha by Mr. A. H. Dharmapâla.*

and death (*jarâ marana*). Nothing whatever enables one to avoid (*mokshâya*) these, except the Knowledge of the Self. To acquire this, therefore, the *Jijnasus*¹ (Seekers of Knowledge), described in the last verse, hear the lectures of the Preceptor and serve him with humility (*yatanti*²), resting on God with a full Faith that by His Grace alone all their efforts will be crowned with success (*Mâmâshritya*). These candidates for Knowledge are called 'Yatayah' in *B. G. IV. 28* and their efforts 'Svâdhyâya jnânayajnah', which are the *Sâdhana Chatushtaya* or the four means mentioned in the Varâha Upanishad for the purification of the heart, *viz.*, (1) *Âtmânâtmaviveka*³ or the discrimination of the eternal from the non-eternal, secured by the hearing of the Shastras in the company of the Saints (*Mokshahetumâha satâm sangatirevâtra kâranam prathamam smritamiti*) ; (2) *Ihâmutraphalabhogavirakti*⁴ or indifference to the enjoyments of this and other worlds (*Sannyâsa* or the abandonment of all kinds of optional, *i.e.*, *Sakâma* work) ; (3) *Shamadamâdishat* or the acquisition of the six virtues (*Shama*⁵ or allégiance to God, *i.e.*, Karma Yoga or Sacrifice to God

1 Cf. Purva shlokiñ hâ artha / samajalâ nâhiñ Pârtha / mhanuni tyâcheñ jijnâsupâna Samartha / spashta ardha shlokeñ dâkhavito // *Yathârthadipikâ*.

2 Cf. Svâdhyâya jnânayajnâscha yatayah sañshitavratâh—*B. G. IV 28.*

Mâzâ âshraya dharoni / Mâzyâ prasâdeñ jnâna hoila mhanoni / dridha nischaya aisâ karoni / kariti prayatna // Upanishadbhâga aikati / Ishvara bhâveñ Guruteñ bhajati / yatna ityâdi kariti / jijnâsu Brahma kalâvayâ // *Yathârthadipikâ*.

3 Cf. Satsaṅgeñ shâstra shravana—*Ranganâtha Svâmi*.

4 Cf. Sannyasya shravanam kuryât—*Shruti*.

Kamyânâm karmanâm nyâsam sannyâsam kavayo viduh—*B. G. XVIII. 2.*

5 Cf. Shamo Mannishthatâ buddheh—*Shri Bhâgavata*,

of the necessary duties performed disinterestedly (*Nishkâma Ishvarârpana*) ; *Dama*¹ or restraint of senses ; *Uparati*² or *Nivitti*, i.e., aversion for sense-objects ; *Titikshâ*³ or endurance of pain ; *Shraddhâ*⁴ or Faith in the Preceptor and the Vedas and *Samâdhâna*⁵ or peace of mind during hearing, i.e., *Shravana* and (4) *Mumukshâ*⁶ or the longing after liberation. The *Ashta Sâttvika Bhâva* or eight symptoms of the heart thus purified of all sins⁷ and qualified⁸ to receive Knowledge are :—“*Stambhahsvedo'tha româncchah svarabhango'tha vepathuh / vaivarnyamashrupralaya ityashitau sâttvikâh*

1 Cf. *Dama indriya sañyamah—Shri Bhâgavata*.

2 Cf. *Vishayâpâsuni mana paratâveñi, nivitti te—Aparokshâñubhuti*.

3 Cf. *Titikshâ dubkha sammarsho—Shri Bhâgavata*.

4 Cf. *Shraddhâ te kîñ manîñ bhakti Shruti-chi Guru vktichi—Aparokshâñubhuti*.

5 Cf. *Âtâñ samâdhâna aiseñ jâna / sarva vishayîñ uparama purna / pari shravanâdaru samâdhâna / sukha jeñ hoye // Ranganâthi Yogavâsishtha*.

6 Cf. *Yamevaisha vrinute tena labhyah, i.e., whomsoever this Âtman desires, by him is the Âtman attained.—Shruti*.

Ekâgra chitta lakshâveñi, teñi samâdhâna bolileñ—Aparokshâñubhuti

7 Cf. *Pratibandhaka pâtakeñ donaprakârchiñ asatâta. Prârabdhaphalaka va aprârabdhaphalaka mhanaje jyâñchâ phalâlâ ârambha jhâlelâ âhe ashiñi va jyâñchâ phalâlâ ârambha jhâlelâ nâhiñ ashiñi. Tyâñpaikiñ âtmajijnâselâcha jyâ pâtakâñchâ pratibandha hota asato, tiñi aprârabdhaphalaka pâtakeñi hota. Âtmajijnâsechâ uddeshâneñ kelelyâ karmâñmuleñ hyâ pâtakâñchâ mhanaje âtmajijnâsâ pratibandhaka aprârabdhaphalaka pâtakâñchâ nâsha hota asato. Parantu jiñi pâtakeñi prârabdhaphalaka asatâta tyâ pâtakâñchâ mhanaje pâtakakarmâñchâ phalopabhogâneñcha kshaya hota asato ; âni phalopabhogâne prârabdhaphalaka pâtakâñchâ nâshâ jhâlyâ shivâya vividishâ mhanaje âtmavishayaka jnâna prâpta honyâchi tivra ichchhâ utpanna hota nâhiñ.—Shârirâbhâshya*.

Mumukshutecheñi jeñ dridhapana / teñichi jâna shubhechchhâ // Ranganâthi Yogavâsishtha.

Tukâ mhané nâhiñ châlata tâñtadi / prâptakâla ghadi âlyâvina // Tukârâma Mahârâja.

8 Cf. *Vishuddhasattvastatastu tam pasbyate—Shruti*.

Jnaptestu kâranam shuddhâ shishyaprajnaiva kevalâ—Yogavâsishtha.

śmritāḥ || ” (1) *Stambha* (*Gatinirodha*) or motionlessness—not that caused by a sudden shock; (2) *Sveda* or sweat—not that caused by heat or fatigue; (3) *Romān-cha* or horripilation—not that caused by shudder; (4) *Svarabhanga* or change of voice—not that caused by any disorder in the throat; (5) *Vepathu* or shivering—not that caused by cold or fever; (6) *Vaivarnya* or change of complexion—not that caused by anger, blush, etc.; (7) *Ashru* or tears of joy—not weeping and (8) *Pralaya* (*Cheshṭā nirodha*) or death-like trance—not that caused either by hysterical and other fits or by some of the Hatha Yoga practices, nor that which is the result of inhaling Nitrous Oxide Gas, sometimes called Laughing Gas. Such ripe Jijnāsus, first of all, realize¹ the Brahma (*Brahma viduh*) by Vyatireka (*analytically*,) and then, that all is Brahma (*tat kṛtsnam*) by Anvaya (*synthetically*). They also know the Self to be the Brahma and, thus, all to be the Self (*adhyātma*.) And they know that the action of the creation of the Universe, in which all action merges itself, is the Brahma too (*karmachākhilam*²). And they know God to be the Individual Soul (*adhidaivam Mām viduh*), together with (*sa*) the gross and subtle bodies (*adhibhūta*) and with the Supreme Soul (*adhiyajnam*). The Individual Soul (*Jīva*) is the reflection, the Supreme Soul (*Ishvara*) is the object of which it is the reflection, and the bodies of beings are the waters or the mirrors in which the object reflects itself. The prefix

1 Cf. *Svedakampādi* uthati ! ashta sāttvikabhbhāva pragatati / pāve sāmrājya sampatti / ranka jai.ā // *Paramāmrīta*.

Te jānatī Brahma / heū vyatireka jnāna parama / teñchi sarva sthāvara jangama / heū anvaya jnāna tyā upari // Teñ Brahma ātmatveū jānāveū / maga sarva teñchi heū advaita bānāveū / adhyātma viseū mbanāveū / tyā jnānāteū // *Yathārthaādīpikā*.

2 Cf. Āni te jānatī karma / kiū nirmāna hoti sthāvara jangama / heū karma teñhi Brahma / sarva karma jyā karmiñ ātateū // *Yathārthaādīpikā*.

'sa' is added to 'adhibhuta' and 'adhiyajna', because it is impossible¹ for a reflection to appear without the object reflected and the reflecting surface, which is actually the stuff of which the image is made. That is why the Higher Nature of God (*Parâ Prakriti*) is said, in the 5th verse of this Chapter, to have become the Individual Soul (*jivabhutâ*). Lastly, they know God (*Mâm te viduh*) even at the time of their departure from the world (*prayânakâlepi*), on the exhaustion of their Prârabdha (fruit of actions ripe for enjoyment), when, properly speaking, as their Reason has already become steady (*yukta chetasah*), they ought to merge themselves in the Impersonal Brahma, just as the waves disappear in the ocean when the winds cease to blow. The words 'api'² (even) and 'viduh' (know) denote that theirs is not the Nirguna Mukti (the Salvation of the Worshippers of the Impersonal God), in which the Soul unites with the Brahma, as drops of rain unite with the ocean, but loses the pleasure of the Knowledge of the Self along with worldly pain for being deprived of his vehicle of Shuddha Sattva. How can sugar taste its own sweetness? The privilege of these most fortunate

1 Cf. Evam jivopâdhi nischita / adhibhuta kshara, bhâva tyâ sahita- / pratibimbâ purusha adhidaivata / adhiyajna bimbâsahita jânâvâ || Kiñ darpana âni bimba / taricha dise pratibimba / nasatâñ he donhi avalamba / teñ nase // *Yathârthatadipikâ*.

2 Cf. Âni 'api' shabdeñ karuni / kaivalya moksha jânaneñ nase mhanoni / suchavuni bole yâ vachaniñ / kiñ yâ muktiñtahi Maja jânati || Kiñ jâlâ asatâñhi prayâna kâla / tyâvari jehâñ muktichâ sukâla / tevhâñ hi Mâteñ jânati kevala / kiñ anubhava budenâ bbaktâñchâ || Amritâsa nâhiñ rasanâ / tyâchi godi tyâlâ kalenâ / adbhuta saguna moksha rachanâ / kiñ svarupâmritiñ sattva murti rasanâ te || Jaiseñ Ishvaropâdhi sattva / taiseñcha yâchyâ sattvâsahi akshayatva / mukta Vâikuntha Vishnurupa yânche tattva / heñcha kiñ sattva nityatva sama sarvâñcheñ hi // Yoganidrechyâ avasariñ / jaisâ Ishvara taise pari / nirgunatveñchi urati âni jehâñ Hari / sâkâra hotâñ hehi hoti sâkâra // *Yathârthatadipikâ*.

Worshippers of the Personal God is, however, to unite with God and, at the same time, to maintain their own individuality, like rivers falling into the ocean, and to enjoy His Eternal Companionship in the Anâdi Vaikuntha, without losing at all their Brahmic Bliss, on account of the Shuddha Sattva they possess even when they are free. At the time of the dissolution of the Universe, when God sleeps, that is, remains as Impersonal Brahma only, they too sleep and, as soon as the hour of creation comes, they awake with Him and assume forms like Him. The Shuddha Sattva, which is the essence of the several forms of the Bhaktas of Vaikuntha and of Vishnu Himself, is eternal and the same in all.

Such is the conclusion of the discourse, in which Shri Krishna explains fully to Arjuna what He meant by asking him, at the end of the last Chapter, to become a Yogi and also to worship Him. Human Ignorance¹ is of two kinds, one of which is called 'Âavarana', which is not knowing the Truth (*Brahma*), and the other is called 'Vikshepa', which is believing all that (the transitory world) to be the Truth (*Brahma*) which appears but actually does not exist. The difference may be explained by an example. The ignorance of a rope lying in the dark is 'Âavarana', and the false appearance of a serpent on it is 'Vikshepa'. 'Âavarana' is dispelled by Vyatireka Knowledge or Self-realization; and 'Vikshepa' by Anvaya Knowledge or the Knowledge that all is Brahma (*Sarvam khalvidam*

1 Cf. Âvi je kalpita mâyâ te mâyâne be shakti cbhe, vikshepa ane âavarana. Nâma rupâdi aneka rachanâno ananta bhedamaya khela thâya chhe te teni vikshepa shakti cbhe, ne jnânâdika je sarvatra chhe tenuñ na anubhavâvâpanuñ thâya chhe e teni âavarana shakti chhe. Â be shaktino abhâva thâya tyâre Brahma anubhavâya chhe.—*Dvivedi*.

Brahma—Shruti). But, even when the aspirant acquires perfection in this double experience, which is called *Yoga*, or, to be more accurate, *Sarvâtma Yoga*, his senses cannot help noticing the perishable forms of things known as the *Aparâ Prakriti* or the Lower Nature of God, which is upheld by the *Parâ Prakriti* or His Higher Nature (*Yayedam dhâryate jagat—VII. 5*). To satisfy his conscience, however, he regards it as *Mâyâ*, *i.e.*, something which appears but does not really exist. When Shri Krishna, therefore, asks Arjuna 'to worship¹ Him after becoming a Yogi', He wishes him distinctly to understand that the phenomena, which the Yogis think to be *Mâyâ*, are the thought-forms (*Kalpanâ*) of the Personal God (*Saguna Brahma*), just like His incarnations, and cannot be separated from Him. They are His body, so to speak, and they claim our deep Love. Something, therefore, remains for one, who is a simple Yogi, to know (*Avashishyate—VII. 2*), which is to realize the Universe as the Personal God (*Samagram Mâm jnâsyasi—VII. 1*). This Knowledge of the Personal God is called *Saguna Jnâna* and the Love, with which this *Jnâni* Bhakta identifies himself² with the Universe as Personal God (*Saguna Brahma*), is called *Saguna Bhakti* or the Worship of the Personal God, on Whom all this is strung as a row of gold beads upon a gold thread (*Mayi sarvamidam protam sutre mani ganâ iva—VII. 7*). The Saint Tukârâma sings³, in the same strain, thus :—

1 Cf. Knowledge joined to devotion finds the abode of Brahman.—*Mund. III. 2-4.*

2 Cf. Ishvara âtmâ âpalâ / heñ rahasya nene tyâlâ / bhaktiyoga nâhiñ bolilâ / jo mhanâvâ avyabhichâra // *Yathârthhadipikâ*.

3 Cf. Govinda Govinda / manâ lâgaliyâ chhanda // Maga Govinda te kâyâ / bheda nâhiñ Devâ tayâ // Anandaleñ mana / premeñ pâzaratî lochana // *Tukâ mhanâ âli / jevi nurechi vegali //*

“When the Lover thinks of Govinda and nothing else, his body becomes Govinda, and there is no difference between him and God. His mind is overjoyed and tears of Love trickle down his eyes. *Tukā* says (he becomes God) just as the worm becomes the wasp¹.” When this² is known, Arjuna is told that nothing more here needs to be known (*Yajnātvā neha bhuyo’nyat jnātavyam avashishyate*—VII. 2.) Some of the emanations (*Vibhuti*) of God are then mentioned, in order that the attention of His Worshippers may be drawn to Him, from Whom alone all good proceeds (*Raso’hamapsu...na tvaham teshu te Mayi*—VII. 8-12). Of the four classes (*Chaturvidhā*—VII. 16) of Lovers (*Mâmeva ye prapadyante*—VII. 14), viz., *Ārta* (Seeker of material things), *Jijnâsu* (Seeker of Knowledge), *Arthârthi* (Seeker of Perfection or Freedom) and *Jnâni* (the Perfect Soul), the last, who realizes Vâsudeva to be all (*Vâsudevah sarvamiti*—VII. 19), is said to be very dear to God (*Mama priyah*—VII. 17)—nay, to be God Himself (*Ātmaiva Me matam*—VII. 18)—and one very hard to find (*Kaschin Mâm vetti iattvatah*—VII. 3; *Bahunâm janmanâm ante..... sudurlabhah*—VII. 19). The sinful (*Dushkritino*), however, do not worship Him at all (*Na Mâm prapadyante*—VII. 15), for, even when they learn from the Shastras the importance of the Worship of the Personal God, they are deprived of that knowledge by all sorts of desires, and they seek other Gods (*Kâmaistaistair hritajnânâh prapadyante’nyadevatâh*—VII. 20), although their unswerving Faith and the perishable fruits they receive are bestowed by the Saguna Brahma alone

1 It is the popular belief that the worm in the wasp's nest develops into a wasp by its constant expectation of the wasp's return.

2 Cf. *Nirgunatviñ sarvâtma yoga* / *sagunatviñ bhaktiyoga* / *ekâ samayânta sañyoga* / *aisâ yoga bhakti dohiñchâ* // *Yathârthadipikâ*.

(*Achalâm shraddhâm vidadhâmyaham* ; *Kâmân Mayaiva vihitân hitân* ; *Antavattu phalam teshâm tadbhavati*—VII. 21. 22. 23). Those persons of pure deeds, however, whose sins have terminated (*Yeshâm tvantugatam pâpam*—VII. 28), begin to worship God, and when, after long and steadfast Worship their minds are purified¹ and they are released from the delusion of the pairs of opposites (*Dvandva moha nirmuktâ*—VII. 28), they pass completely from the stage of Ârta to that of Jijnâsu and desire nothing but Knowledge. In the following extracts from '*The Ancient Wisdom*', '*The life of Lord Gauranga*' and '*Gitânjali*' will be found vivid descriptions of such a Jijnâsu.

“What doth it profit?”, sighs the wearied soul. “All is vanity and vexation. Hundreds, yea thousands of times have I possessed, and finally have found disappointment even in possession. These joys are illusions, as bubbles on the stream, fairy-coloured, rain-bow-hued, but bursting at a touch. I am athirst for realities; I have had enough of shadows; I pant for the eternal and the true, for freedom from the limitations that hem me in, that keep me a prisoner amid these changing shows.”—*The Ancient Wisdom*.

“The cultivation of Bhakti chastens the nerves and fills the heart with joy. This joy is carried by the chastened nerves to all the parts of the body. The result upon the skin is pulak, and upon the eyes and nose a flow of water. When the flow of joy is too great, the Bhakta falls down in a swoon. Even when

1 *OJ. Sadgadita kantha dâto / yeneñi phuto hridaya // Chintanâchâ eka lâho / Tumachyâ aho Viththalâ // Netriñi ja la vâhoñi sadâñi / ânandâche româñcha // Tukâ mhane kripâ dâna / ichchhi mana be jodi // Shri Tukârâma.*

Jari mana vigharenâ sevitâñi Vishnu lilâ / akalachi mahimâ to nirgunâchâ tayâñlâ // Vâmana Pandita.

a Bhakta is comparatively free from the immediate influence of Bhakti, he is never deprived of small currents of joy that are constantly passing through his frame. This makes him jolly, mirthful and frolicsome.”—*Lord Gauranga*.

“That I want Thee, only Thee—let my heart repeat without end. All desires that detract me, day and night, are false and empty to the core.

As the night keeps hidden in its gloom the petition for light, even thus in the depth of my unconsciousness rings the cry—I want Thee, only Thee.

As the storm still seeks its end in peace when it strikes against peace with all its might, even thus my rebellion strikes against Thy love and still its cry is—I want Thee, only Thee.”—*Gitânjali No. 38*.

Unless one secures such a state of mind by pure Love, the instruction of the Preceptor will be futile. For, says¹ the Sage Vasishtha to Shri Râma in *Yoga-vâsishtha* that the instruction of the Master is a mere matter of form. The principal cause of Knowledge is the purified Reason of the disciple. The same² idea is expressed by the Saint Tukârâma in the following poem :—

“If the water is not clean, what can soap do? In the same way, to one, whose mind is not purified, what can instruction do? If a tree does not bear flower or fruit, what can the spring do? If a sterile woman does

1 Cf. *Upadeshakramo Râma vyavasthâmâtra pâlanam jnaptestu kâranam shuddhâ shishyaprajnaiva kevalâ* // *Yogavâsishtha*.

2 Cf. *Nâbiñ nirmala jivana / kâya karila sâbana* // *Taisi chitta shuddhi nâhiñ / tyâsi bodha karila kâi* // *Vriksha na dhari pushpa-phala / kâya karila vasanta kâla* // *Vânje na hoti lekureñ / kâya kije tyâ bhratâreñ* // *Napuñsakâ purushâsi / kâya karila bâila tyâsi* // *Prâna gelyâ sharira / kâya karila vyavahâra* // *Tukâ mhanâ jivanevina / pika navhe navhe jâna* //

not get children, what can the husband do? If the husband is impotent, what can the wife do? If the life passes away, what work can the body do? *Tukâ* says, without water there can be no crops."

The *Jijnâsu*, who thus thirsts for Knowledge, gets¹ it by the Grace of God through the Preceptor in the seven ways (*Te Brahma tadviduh kritsnam.....Mâm te vidur yukta chetasah—VII. 29-30*) described in the last two verses of the Chapter. The object² of Shri Krishna, in referring to these different modes here, is to excite the curiosity of Arjuna, who had by this time fully mastered the complete Theory of Knowledge and was quite fit for Practical Knowledge, and to induce him to ask directly the question 'What is Brahma?' For, without such a question, the Blessed Lord, on account of His nature of the *Kalpavriksha*, was unable to impart to him the practical Knowledge of Brahma, however anxious He might have been to do so. The Divine plan

1 *OJ. Svakarmeñ hoya chitta shuddhi / teneñ vairâgya upaje trishuddhi / vairâgya vishayâvasthâ chhedi / guna karma upâdhi raja tama he // Tevhâñ ure shuddha sâttva guna / tetheñ pragate Guru bhajana / Guru bhajanâstava gâ jâna / jnâna vijnâna ghara righe // Purna karitâñ Bhagavadbhakti / Guru bhajanâsî adhikâra prâpti / Sadguru mahimâ sâñgoñ kiti / Mi âjñâvarti Guruchâ // Ehanâthî - Bhâgavata.*

Many think that Knowledge (of God) cannot be attained without the study of books. But higher than Reading is Hearing; higher than Hearing is Seeing (or Realization). Hearing from the lips of the Preceptor makes a greater impression than the mere reading of books. Seeing makes the greatest impression. Better than reading about Benares is hearing about the place from the lips of one who has visited it; better even than hearing is seeing Benares with one's own eyes.—*Gospel of Shri Râmâkrishna.*

2 *OJ. Mhanoni Brahma adhyâtma itâydi rîti / bhakta sapta prakâreñ jânati / heñ chamatkâreñ bolilâ Shripati / kiñ prashna Arjuneñ yetheñ karâvâ // Prashna aisâ karila Pârtha / tevhâñcha karâvâ to kritârtha / he sampradâya pâlanârtha / upâya kari Jagadguru // Yathârthadipikâ.*

had, of course, the desired effect, and Arjuna does put the question 'Kim tad Brahma (What is Brahma, what is that)?', at the beginning of the next Chapter, which gives rise to discourses that lead not only to his own eternal happiness, but also to that of the millions of other past, present and future Lovers of Shri Krishna.

Thus, ethical perfection is evidently regarded in the Bhagavad-Gitâ¹ as necessary for the purification of heart, which alone leads to Divine Knowledge.

1 Cf. Yeshâm tvantagâtam pâpam janânâm punyakarmanâm
te Brahma tadviduh kritsnam yukta chetasah—*B. G.* 27-30.

Vide Part I 'Theology', page 231, Note 1. The charge, therefore, that the Bhagavad-Gitâ, or for the matter of that the whole Indian Philosophy, is indifferent to ethics, is groundless.

Also *Cf.* *B. G.* I. 27-47 & II. 1. and "Blessed are the pure in heart, for they alone shall see God."—*Holy Bible*.

CHAPTER VIII

(ASHTAMO'DHYÂYAH)

SYNOPSIS—The seed sown by Shri Krishna, in the last two verses of Chapter VII, produces the seven questions put by Arjuna at the beginning of this Chapter, viz., (1) What is Brahma (Kim Brahma) ? and what that (Kim tat) ? (2) What is Adhyâatma (Kim adhyâtmam) ? (3) What is Karma (Kim karma) ? (4) What is called Adhibhuta (Adhibhutam kim proktam) ? (5) What means Adhidaiva (Adhidaivam kimuchyate) ? (6) Who is Adhiyajna and how in this world and body (Adhiyajnah katham ko'tra dehe'smin) ? and (7) How too art Thou known in the hour of death by those whose minds are attuned (Prayâna kâlecha katham jneyo'si niyatâtmabhîh) ? The answers, which impart a practical Knowledge of Brahma, are given in order thus:—(1) Brahma is imperishable¹ (Aksharam) and the real² thing (Paramam), (2) Self-knowledge (Svabhâvo), (3) The Eternal Time (Visargah), (4) The perishable bodies (Ksharobhâvo), the reflecting surface, (5) The Individual Soul (Purushah), the reflection, (6) Shri Krishna, in this world and in the body of Arjuna (Ahamevâtra dehe), the Being reflect-

¹ Vyatireka Knowledge.

² Anvaya Knowledge.

ed, and (7) By attaining¹ to the Form of the Personal God (Sa Madbhâvam yâti), which is the privilege of the Wise Lovers (Jnâni Bhaktas), the reason being that the Souls remember only that in the hour of death with which their mind is always occupied (Sadâ tad bhâva bhâvitah—VIII. 6) and what they remember they assume (Tam tamevaiti—VIII. 6). Arjuna is, therefore, asked to remember Shri Krishna at all times and fight (Tasmât sarveshu kâleshu Mâm anusmara yuddhyacha—VIII. 7). This remembrance of God is nothing but the constant practice (Abhyâsa yoga) of the Knowledge Arjuna has acquired and the imagining (Anuchintayan) of the Supreme Divine Being of Shuddha Sattva, Whose form is to be assumed (Paramâm purusham divyam yâti—VIII. 8). The Worship of the Impersonal Brahma alone would lead to Nirguna Mukti ('Samsiddhim paramâm gatâh—VIII. 15, 'Paramâm gatim—VIII. 21 and 'Parami—VIII. 28) and the laborious exercises of the Jnâni Hathayogis ('Bhruvormadhye prânamâveshya' and 'Sarvadvârâmi sañyamya.....dhiâranâm—VIII. 10 & 12.) to Brahmaloka by the Devayâna or the way of the Gods (Agnirjyoti &c.—VIII. 24) to obtain Krama Mukti (Freedom by stages) with Brahmâ (Sa yâti paramâm gatim—VIII. 13) at the final dissolution of the Universe (Mahâpralaya), after watching for millions of years the days and nights of Brahmâ (Te'horâtravido janâh—VIII. 17) known by the rise and fall of the

1 This is Saguna Mukti,

lower worlds (*Avyaktâd vyaktayah.....prabhavatyaharâgame*—VIII. 18 & 19). But to the Yogi, who always sees Brahma in everything (*Ananya chetâh satatam*—VIII. 14) and worships the Personal God every day (*Mâm smarati nityashah*—VIII. 14) by the nine modes of Love (*Navavidhâ Bhakti*) recommended, He is easy of access (*Sulabhah*) on account of His nature of the *Kalpavriksha* ('*Ye yathâ Mâm prapadyante*'—IV. 11 and '*Priyohi jnâninotyarthamâham*'—VII. 17) and, therefore, he attains to *Saguna Mukti* ('*Mâmupetya*'—VIII. 15, '*Taddhâma paramam Mama*'—VIII. 21 and '*Sthânamupaiti châdyam*'—VIII. 28). All the other goals, including *Pitriyâna* or the way of *Pitris* (*Dhumo râtrih &c.*—VIII. 25), are, of course, out of question, because, those who go to them have to return to rebirth (*âbrâlmabhuvanâllokâh punarâvartinah*—VIII. 16). By calling 'Om' as one-syllabled *Brahma* (*Omityekâksharam Brahma*—VIII. 13), *Shri Krishna* establishes the importance of the repetition of the Names of God in spiritual matters. After acquiring *Nirguna Jnâna* (Knowledge of the Impersonal God) given in this Chapter, it is necessary to obtain *Saguna Jnâna* (Knowledge of the Personal God), imparted to *Arjuna* in the next, as it leads to *Saguna Bhakti* (Love of the Personal God), which is a pioneer of *Saguna Mukti* (Freedom enjoyed by the Wise Lovers).

O Thou Spiritual Guide of *Arjuna*! O Thou Teacher of all Teachers! O Thou Eighth Incarnation of *Vishnu* and Eighth Child of *Devaki*! O Thou *Shri*

Krishna !, Who dost manifest Thyself in the form of Shri Sadguru to Thy humble servant, be pleased to accept his bow to Thy Holy Feet and teach him how to proceed with the Commentary !

Arjuna gave charge of both his chariot and his Reason¹ to Shri Krishna on the battle-field. There is no wonder, then, that he gained success materially as well as spiritually. Shri Krishna leads his Reason to the highest possible pitch, where the Vedas even confess their inability to jump. Shri Krishna, undoubtedly, pervades the Reason of all beings, but there He is hidden as fire is in the wood, whereas, in the chariot of Arjuna as well as in the heart of His true Lovers, He manifests Himself as the ready-made fire in the hearth. The figure 'eight' is indeed a mysterious one, for, the Lord is not only the eighth incarnation and the eighth child of His parents, but it is the eighth Chapter of the Bhagavad-Gitâ too in which He chooses to impart practical Knowledge of Brahma to Arjuna. As already mentioned, such Knowledge cannot be given unless one begs for it (*Pranipâtena pariprashnena sevayâ—IV. 34*), for, even wholesome food becomes insipid and indigestible to one who has no appetite. In the Second Chapter, Arjuna surrendered 'himself to Shri Krishna (*Shishyaste'ham shâdhi mâm Tvâm prapannam—II. 7*), but his complaint was only 'How to kill Bhishma and others?' When, however, he heard, in the last seven Chapters, the complete theory of Knowledge, he was thoroughly satisfied² that it alone was able to put an end to all pain and to afford Eternal Bliss. But it did

1. Cf. Âtmânam rathinam viddhi / shariram rathamevacha / buddhim tu sârathim viddhi—*Shruti*.

2. Cf. Evancha ethaparyanta / jeñ jeñ bolilâ Bhagavanta / teñ âikoni jâlâ buddhimanta / pari Brahma anubhavâ na âleñ // Sâñgoñ naye

not occur to him that he could not realize the Self unless he openly expressed his wish to the Lord to that effect. Shri Krishna, therefore, like a kind mother, who, knowing intuitively that her babe is hungry, awakens and suckles¹ it even when it is asleep, mentions to Arjuna, at the end of the last Chapter, the seven ways² in which Knowledge is acquired by Jijnâsus, with a view to elicit from him the question with which this Chapter begins and to enable Himself to fulfil His long-cherished desire to impart to him such Knowledge as would make him happy for ever.

अर्जुन उवाच—किं तद्वाह्य किमध्यात्मं किं कर्म पुरुषोत्तम ।
 अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥
 अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
 प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मसिः ॥ २ ॥

“**Ο Purushottama (Best of beings)!** What is Brahma, what That (which Thou sayest is all), what the Adhyâtma and what is Action ? And what is called the Adhibhuta? What again means Adhidaiva? And **Ο Madhusudana (Slayer of Madhu)!**, who is the Adhijayna, and how in this world and body? And how, too, art Thou known in the hour of death by those whose minds are attuned? ”

prashnâvina / to tari na kari prashna âpana / yâ kâraneñ Brahma Saguna /
 kari yetheñ chamatkâra // *Yathârthadipikâ*.

1 Cf. Je apatya thânauni nige / teyâchi bhuka te mâyesichi lâge /
 vâñchuni shabdeñ kai sâñghe / maga stanya de eri // *Jnâneshvari*.

Pânhâ dâtalâ staniñ / nidrita bâlâteneñ janani / pâji dâtuni uthavuni /
 kripâlu taisâ Shri Krishna // *Yathârthadipikâ*.

2 Cf. Pusâveñ Arjuneñ tattva, karâvi karunâ maga / yâ bhâveñ sapta-
 mâdhyâyiñ saptadhâ jneya bolileñ // *Samashloki*.

Sâtavyâ adhyâyâchyâ akhera adhibhutâdi je shabda Bhagavantâniñ
 uchchârile, tyâñvaruna , Arjunâsa tyâñchâ artha jânanyâchi ichchhâ houna
 to prathama aseñ vichârato,—*Gitârakasya*.

The first¹ question of Arjuna contains two parts 'What is Brahma (*kim Brahma*)?' and 'What is That (*kim tat*)?' which Shri Krishna said was all (*kritsnam*). He will receive, in the third verse, an answer which will cover both the parts of it. The next two questions are "What is *Adhyâtma*?" and 'What is Action (*karma*)?' Shri Krishna is here called '*Purushottama*²' (the best of beings) to show that He alone is able to reveal the Truth. In the fourth and fifth questions he asks—'What have been named (*kim proktam, kimuchyate*) the *Adhibhuta* and the *Adhidaiva*?' As regards the sixth question, *viz.*, 'Who and how here in this world and body (*katham ko'tra dehe'smin*) is *Adhiyajna*?', it is evident that Arjuna must have got a clue³ that the *Adhiyajna* was in his body, from the fact that the prefix 'sa' was added by Shri Krishna to '*Adhibhuta*' and '*Adhiyajna*' in the last verse of the Seventh Chapter, and also that the *Adhiyajna* was Shri Krishna Himself—from what appears natural that the Lord must have, when uttering the words '*sâdhibhuta*' and '*sâdhiyajnam*',

1 *OJ.* 'Kim tadbrahma' hiñ châri akshareñ / vâkbânâviñ doñ prakâ-
reñ / 'Kim Brahma kim tat' aisâ âdareñ / prashna karito etheñ mhanâvâ //
'Kim Brahma' mhanaje kaiseñ Brahma / 'kim tat' mhanaje kaiseñ teñ
jeñ Tuñ Sarvottama / bolilâsi sampatâñ saptama / 'tadviduh kritsnam'
mhanoni // *Yathârthadipikâ*.

2 *OJ.* Tuja kalaleñ nâhiñ kâñhiñ / aiseñ trailokyâñta kâñhiñ nâhiñ /
yayâ lâgiñ Tuñ Purushottama pâhiñ / pâchâriñ ye hi nâmeñ karuni //
Uhitsadânandalahari.

3 *OJ.* Sâdhiyajna mhanaje adhiyajnâsahita / Maja adhidaiva jânati
mhanuna Bhagavanta / bolilâ itakeñchi aisiyâñta / adhiyajna dehiñ âhe
aiseñ samajalâ // Tari hâ samvâda sammukha / bolatâñ hasta netra. mukha /
tadanurupeñ cheshtatâñ antarmukha / buddhi arthiñ hotase // Adhibhutâ
saha jânati nipuna / aiseñ bolatâñ Brahma Saguna / hâteñ karuni dâkhavé
khuna / dehâkade Arjunâchyâ // Äni mhanatâñ sâdhiyajna / hâta âpanâkade
Sarvajna / dâvitâñ samajalâ shrotâ abhijna / kiñ adhiyajna hâ svayeñ
Shri Krishna // *Yathârthadipikâ*.

pointed His finger towards Arjuna and towards Himself, respectively, as the Gitâ was being preached face to face. Here, one may ask 'Why does, then, Arjuna put the sixth question at all?' The reason is suggested in the word 'Madhusudana¹', viz., Arjuna is at a loss to know how the Saguna Brahma, who slew the demon Madhu, could be in his body. He has heard² of the Impersonal Brahma, and he believes Shri Krishna and the other incarnations as Personal Brahma, but he knows nothing yet of the Personal Brahma that pervades everything (*Apânipâdo etc.—Shruti*). From the wording of the seventh and last question 'prayâna kâlecha katham jneyo'si niyatâtmabhih (How art Thou, at the time of their departure from this world, known by those whose Reason has become steady³?')', it appears that Arjuna did not understand⁴ the force of the word 'api' used in VII. 30 (*prayânakâle'pi*), viz., that a reference is made thereby to Saguna Mukti (the Freedom of the Worshippers of the Personal Brahma). In the next three verses, Shri Krishna answers all these questions in the order in which they are asked and, by His Full Grace, Arjuna realizes everything even before

1 Cf. Kiñ Tuñ Madhusudana / jyâneñ keleñ Madhudaityahanana / tochi Tuñ Yadunandana / avataralâsi yâ rupeñ // Yâ rupeñ Madhusudanâ! / yâ dehiñ kaisâ Tuñ heñ kalenâ / yâ kâraneñ Yadunandanâ! / to kona? // *Yathârthadipikâ*.

2 Cf. Kiñ âikona jâne nirguna / âni avatarato to hâ Krishna Saguna / kiñ yugâyugiñ avatarato âpana / heñ chaturthiñ etheñ Shri Krishna bolilâ // Tisareñ vyâpaka Saguna / teñ nakale kalenâ joñ nirguna / teñ kalela âtâñcha jevhâñ khuna / kalela aparoksheñ Brahmâtmatechi // *Yathârthadipikâ*.

3 Cf. Niyatâtmâ etale yogathi karine chittane sthira karelûñ evâ satpurushothi.—*Drivedi*.

4 Cf. Jâlâ asatâñ prayâna kâla / tyâvari mukti dashéchicha vela / te samayiñhi saguna mukti kevala / jânati hâ artha Pârtha nâhiñ samajalâ // *Yathârthadipikâ*.

the words reach his ears, just as the Hindustani poet says “the bullet hits first and then you hear the sound (*Âge jâta goli, pichhe hota avâja*)”.

श्री भगवानुवाच—अक्षरं ब्रह्म परमं स्वभावोऽध्यात्मसुच्यते ।

भूतभावोऽङ्गवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥
 अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
 अधियज्ञोऽहमेवात्र देहे देहभूतां वर ॥ ४ ॥
 अंतकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
 यः प्रयाति स मङ्गावं याति नास्त्यत्र संशयः ॥५॥

“Brahma is imperishable, the real thing. Self-knowledge is called the *Adhyâtma*. The throwing-out, wherefrom spring forth the elements and the forms of things, is named *Karma* (*action*). The *Adhibhûta* is all that appears perishable and the *Adhidaiva* is the Individual Soul. The *Adhîyajna*, O Best of embodied beings !, is I Myself here in the body. And he, who at death casts off the body remembering Me alone, attains to My Estate—of this there is no doubt.”

By declaring Brahma to be imperishable¹ (*aksharam*), the Master of masters causes the noble disciple to leave behind everything that is perishable (*ksharam*), i.e., to separate himself from all the twenty-four elements² of

1 Cf. Kiñ Brahma teñ akshara / mhanaje teñ navhe jitakeñ kshara / jadabhâga titakâ kshara nashvara / âtmâ navhe // Nishedhitâñ jada anâtmâ bhâva / tevhâñ kshara navhe mhanoni bolilâ Deva / vâchyâñsha nirasatâñ svayameva / lakshâñsha âtmâcha uralâ // *Yathârthaadipikâ*.

Maga mhanitaleñ Sarveshvareñ / jeñ âkâriñ iye khoñkare / koñdaleñ asati na sirc / kavani kâliñ // Erhaviñ sapurapana teyâcheñ pâveñ / tari shunyachi navhe teñ svabhâveñ / vari gaganâcheni pâlaveñ / gâluni ghetaleñ // Jeñ aiseñ hiñ pari viruleñ / iye vijnânâchiye khole / hâlavaleñ hiñ na galeñ / teñ parabrahma // *Jnânesvari*.

2 Cf. Indriyâni parânyâhuh.....yo buddheh parastu sah // B. G. III. 42.

which the gross and subtle bodies (*Sthula* and *Sukshma Deha*) are composed, and to realize the One that cannot be expressed by words (*Yato vâcho nivartante—Shruti*). This is *Vyatireka*¹ Knowledge. Arjuna, whose first question is ‘What is Brahma?’, finds, to his great astonishment, himself to be Brahma, just as a king, who in his dream goes to visit the king, finds himself to be the king when he awakes. Such is the marvellous power of the Grace of the Sadguru! None can describe it, for, there is nothing in the world which can be compared with it. Even the philosopher’s stone (*Parisa*), which transmutes iron into gold, is unable to turn it into itself (*Parisa*), which the Sadguru alone can do (*Âpanâ sârikhe kariti tâtkâla—Shri Tukârama*) with ease. The swan is said to be gifted with the power of separating milk from water, but it fights shy of turning the water, thus separated, into milk. The Sadguru, however, by *Anvaya* Knowledge, makes the disciple realize² that the imperishable³ (*aksharam*) Brahma is the reality (*paramam*) in the perishable (*ksharam*) world from which it is separated by the *Vyatireka* Knowledge. Thread is the reality (*parama*) in cloth, earth in pots, gold in ornaments and water in waves. Thus, the second part—‘What is that which Thou sayest to be all (*kim tat*)?’—of the first question is disposed of. Now, even if one sees in this manner the

1 Cf. ‘Aksharam Brahma paramam’ mhanoni / yâñta didhali uttareñ doni / vyatireka ‘aksharam Brahma’ eneñ karuni / ‘parama’ shabdeñ anvaya âtâñ dâvito // Akshara mhanatâñ nishedhileñ kshara / kiñ soneñ navhe kundalâkâra / je alañkâra houni nirvikâra / tyâ âkârâñta teñ parama// *Yathârthadipikâ*.

2 Cf. Chidâtmateñ dâvi Guruvara jadeñ sarva sharanâ / Gurutvâchi simâ Hari karitase tyâchi Charanâ // *Charamagurumânjari*.

3 Cf. Etadvaitadaksharam Gârgi Brâhmanâ abhivadantyasthulamana-nviti // *Brih. 3. 8. 11.*

cause, *viz.*, Brahma, in the effect, which is the world, still the spectator remains as a separate entity and thus leaves room for duality. Arjuna, therefore, is made to realize, at this stage, that he himself is everything which is Brahma, by saying 'svabhāvo¹'dhyātmamuch-chyate (Self-knowledge or Knowledge that the Self is all is Adhyātma)', which is the answer to the third question 'What is Adhyātma?' The reply² to the fourth question 'What is Karma (action) ?' is, in plain language, the Eternal Time (*Visargah* or *Srishti kāla*) which creates *Mahat* or Brahmā (*udbhavakaro*), wherefrom spring forth the bodies of all beings composed of the five principal elements (*bhutabhāvo*). All action, therefore, Arjuna sees now merged in Brahma, who manifests himself in the shape of Time³ as the efficient cause of the Universe when it is being created. As a mirage is nothing but the rays of the sun, the movement of the waves nothing but water, and the form of ornaments nothing but gold, so the action of beings is nothing but Brahma (*Karma Brahmodbhavam viddhi &c.*,—B. G. III. 15).

1 Cf. Jadiū, chaitanya mātra smare / tevhāū āpana vegalā ure / āni sarva āpana aiseū sphure / teū advaita adbyātma bolāveū // *Yathārtha-dipikā*.

Āni ākārācheni jālepaneū / janmākarmātēū neneū / ākāralopīū nimaneū / nāhiū kāhiū // Aisi apuliyā chi sahaja sthiti / jetayā Brahmāchi nityatā asati / teyā nāvaū Subhadrāpati / adhyātma gā // *Jnāneshvari*.

2 Cf. Bluteū hiūcha pancha bhuteū / bhāva mhanāveū bhutānīshha dehātēū / udbhava bolje kāranātēū / yā sārvānchiyā // Dehāchi kāraneū bhuteū / tyānchā udbhava mhanāveū tyānchyā kāranātēū / teū mahādādikeū tyānītēū / kari visarga mhanajc srishtikāla // Tyāsa mhanāveū karma / kiū tyāmuleū sārva kriyā dharma / ātaleū karmākarmavikarma / jīvāncheū yā madhyeū // *Yathārtha-dipikā*.

Aisā karitenavina agocharu / avyaktiū hā ākāru / niphajavi jo vyāpāru / teyā nāvaū karma // *Jnāneshvari*.

3 Cf. Vividha sriji jaga / anādi srishti kāla to visarga / nimitta kārana jagācheū Shriranga / bole yathārtha hā artha // *Yathārtha-dipikā*.

The answer to the fourth question 'What is Adhibhuta'? is already implied in 'aksharam Brahma' (Brahma is imperishable), which is the reply given to the first question, for, when the invisible Brahma is imperishable, it is evident¹ that the visible bodies must be perishable. But it is repeated here in order to show the relation² between 'Adhibhutam' and 'Adhidaivatam', the latter being the subject of enquiry in the fifth question. Shri Krishna, by calling 'Adhibhutam' as 'ksharo³ bhâvo', refers to the bodies of beings, which appear perishable but which He makes Arjuna to realize as the imperishable Brahma which they really are, and by calling 'Adhidaivatam' as 'Purushah⁴ (lit., one who lives in the body or *puri*), He refers to the Individual Souls (*Jiva*) who dwell in them. The Purusha (*Jiva*) is, however, only the reflection of the Saguna Brahma 'Adhiyajnah'⁵, whom Arjuna wishes

1 Cf. Brahma mhanatâñi akshara / drishya titakeñi kalaleñi kshara / kshara mhanaje nashvara / nâshavanta || *Yathârthadipikâ*.

2 Adhibhutam is the reflecting surface, Adhidaivatam is the reflection.

Cf. *Man a reflection of the manifested God.—The Ancient Wisdom.*

Dvâvima purushau loke—*B. G. XV. 16.*

3 Cf. Kiñ bhâva bhâsa mâtra kshara / vastutah âhe Brahma akshara / kiñ stri bhâvi dâvi nara / ksharabhâva bhâsa mâtra to mhanâvâ || *Yathârthadipikâ*.

Âtâñi adhibhuta jeñ mhanipe ; teñ hiñ sânghoñi sankshepeñ / tari hoyâ anî hârâpe / abhra jaiseñ || *Jnânesvari*.

Prâni jâtâteñi adhikaruni hota / sharirendriyâdi prapancha samasta / tayâteñi adhibhuta bolijata / jâna nischita Savyasâchi || *Chitsadânandalahari*.

4 Cf. Adhidaivata purusha hâ jiva—*Yathârthadipikâ*.

Jîu yeneñi nâveñi / jeyâteñi âlavije svabhâveñi / teñ adhidaiva jânâveñi / panchâyataničeñ || *Jnânesvari*.

5 Cf. 'Adhiyajno 'hameva' / mhanaje adhiyajna Micha svayameva / kiñ adhidaiva Micha pari to añsha jiva / svayeñchi Devâdhideva Mi adhiyajna || 'Atra' yâ jagiñ mhanuni mâguti / 'dehe' mhanne Shripati / teñ tuzyâ dehiñ mhanuni tyâprati / suchavi yetheñ || *Yathârthadipikâ*.

to know in his sixth question. Shri Krishna, therefore, enables Arjuna to realize the God of Gods (*adhiyajno 'hameva*) in this world (*atra*) wherever he happens to cast his glance, and in his (Arjuna's) own body (*dehe*) too. He adds the suffix 'eva' to 'Aham' to distinguish Himself from His reflection, the '*Adhidaivatam*'. Arjuna is called here the best of embodied beings (*dhahbhrī-tāñvara*¹), because He is in his body, just as He is in the bodies of all His Lovers, the sacrificial fire (*adhiyajnah*), which converts the oblation offered into its own nature. In the bodies of other people, however, He is merely a silent spectator (*Sākshi*) on account of His nature of the Kalpavriksha (*wishing-tree*), which gives nothing to those who do not ask. The superiority of His Lover lies, therefore, in the fact that he, being fully conscious of this nature of His, easily secures Dispassion, Knowledge and His Supreme Love, for which only he always prays Him as follows— .

“O Merciful Lord!, let me never think of sense-objects, let me always have a longing for Thee; be pleased to destroy all my desires, and favour me with the Supreme Love of Thy Lotus Feet alone.”

Atāñ iye shariragrāmi / jo sharirabhāvāñteñ upashami / to adhiyajnu gā
Mi / Pāndukumarā || *Jñānesvari*.

Yajnovaivishnuriti Shruti / jayā yajnarupāteñ Maja gāti / to Mi adhiyajnu jāna sarvārthi / Vāsudeva mhanati to Mi jāna || *Chitsadānandalahari*.

Adhiyajna pana huñja chhuñ, etale yajna ebhe te Vishnu arthāt sarva-vyāpi Brahma ebhe.—*Dvivedi*.

1 Cf. Gauravitāñ eka Arjuna / gauravile sakala bhaktajana / kiñ prasanna Mi Bhavabhanjana / tumhāñ bhaktāñchiyā hridayāñta || Kalatāñ adhiyajna shabdārtha / kalela he prasannatā yathārtha / yajna mhanaje homilā padārtha / agnicha hoyā agniñta || Jānela kalpavrikshapancī / āni māgela tyāsi kāya uneñ / bhakta shreshtha yā guneñ / kiñ jānona bhakti Tyāchicha Tyāteñ māgati || Devā! nako vishaya vāsanā / godi Tuzicha lāgo manā / todi sakalahi kāmanā / de bhakticha Tuziyā payāñehi || Je aise māgati

The seventh and last question, which refers to Saguna Mukti (the Freedom enjoyed by the worshippers of the Personal God), belongs to Eschatology and is discussed at full length in the Third Part. Shri Krishna, therefore, gives to it only a brief reply here, by saying that whoever at the end of his life (*yah antakâle*), with his thoughts intent upon the Personal God alone (*Mâmeva smaran*), leaves the dead body (*muktvâ kalevaram prayâti*), passes over to His being (*sa Madbhâvam yâti*); i.e., assumes His form¹. When Arjuna heard this, he entertained a doubt² that he might obtain Nirguna Mukti, as he believed himself to be the Impersonal Brahma, which he had by this time fully realized. The Blessed Lord, therefore, clears his doubt by saying emphatically that what He has said about his assuming the form of the Personal God is a doubtless fact (*nâstyatra sañshayah*), as the *Svarupatâ*³ (the form of the Personal God), which the Wise Lover (*Jnâni Bhakta*) assumes, is only the result of the remembrance of the Personal God at the hour of death. This meaning of *Madbhâvam* (form of the Personal God) is confirmed in the next verse.

abhijna / tyâñsi taiseñchi de Kalpavriksha Sarvajna / jyâchyâ dehiñ aisâ
adhiyajna / dehabhritâñvara mhanâveñ tyâteñchi // *Yathârthadipikâ*.

1 *Cf.* *Yadâ* *pas*hyanpas*hyate* rukmavarnam kartâramisham purusham
Brahmayonim / *tadâ* *vidvân* punya pâpe *vidhuya* *niranjanah* paramam
sâmyamupaiti divyam // *Shruti*.

2 *Cf.* *Kiñ* *kalaleñ* *jeñ* *nirguna* / *teñ* *nirgunachi* *âpana* / *yâ* *varuni*
nirgunapana / *Mi* *bahuteka* *mokshiñ* *pâvena* // *Hâ* *tyâchâ* *sañshaya* / *duri*
hoya *aisâ* *nischaya* / *dâkhavi* *kiñ* *yethenâ* *nâhiñ* *sañshaya* / *Mâzyâ* *bhâvâteñchi*
pâvato // *Tyâsa* *heñchi* *kârana* / *kiñ* *deha* *soditâñ* *saguna* *murti* *smarana* /
mhanuni *Mi* *jo* *sâkâra* *saguna* / *tyâ* *Mâteñ* *smarata* *deha* *sodâvâ* // *Yathârtha-*
dipikâ.

3 *Cf.* *Atâñ* *Madbhâva* *mhanatâñ* *svarupatâ* / *hâchi* *kâñ* *artha* *tattvatâñ* /
tari *pudhilyâ* *shlokiñ* *Anantâ* / *bhâva* *shabdârtha* *bolaneñ* *ase* *hâchi* //
Yathârtha
dipikâ.

यं यं वापि स्मरन्मावं त्यजत्येते कलेवरम् ।
तं तस्मैवैति कौतेय सदा तद्वावभावितः ॥ ६ ॥

“Also, whichever form he remembers when he abandons the body at last, to that alone he goes, O Kaunteya (Son of Kunti)!, having ever been fashioned to its like.”

The eternal Law¹ of Nature, which causes the creation, preservation and dissolution of the Universe, which fetters the Individual Souls with births and deaths by the actions they perform with worldly motives, and which liberates them by the Knowledge of the Self secured by the offering of disinterested work to the Personal God, also forces them to assume², unmistakably (*tam tamevaiti*), the form which they bear in mind (*yam yam vāpi smoran bhāvam*) when they finally leave this body (*tyajatyante kalevaram*). “The thought predominant in this supreme moment of human life”, says Bābā Premānanda Bhārati, “decides the destination of the human soul encased in the astral body when it leaves its physical home. If we think of nothing but of Krishna at this moment we go to Krishna and live in His Abode, Goloka, the Abode of Absolute Love. If

Anta kāliū Bhagavantātēñ dhyātāñ / Bhagavatprāpti hotase tattvatañ / heñchi dridha karāvayā sarvathā / bolati puratā abhiprāvo // *Chit-sadānandalahari*.

1 Cf. Brahmiñ anādi srishti / achuka hoyā taishā kiti eka yā goshti / aehuka hoticha loka kashti / vyartha hoti kiñ kāñ aiseñ mhanoni // Bandha toñ joñ ajnāna / moksha tevhāñ jehvāñ jnāna / karma phalarupcñ kari bandhana / Ishvariñ arpitāñ teñ chuke // Sbrishti sthiti sañhāra / prapancha hā vārañvāra / Brahmiñ hoto he prakāra / na modati modilyāhi // Taiseñ heñ hi na mode / kiñ antiñ smarana jeñ jeñ ghade / rupa teñ teñ chi jode / pravāha hāhi anādi // *Yathārthadipikā*.

2 Cf. Mhanauni iyā pariñ Māteñ / antakāliñ jānata sāñte / je mekaliti dehāteñ / te Michi hoñti // Yarhaviñ tarhiñ sādhārana / urīñ ādalaleyāñ marana / jo āthavu dhari antashkarna / teñchi hoiye // *Jnāneshvāri*.

we think of Christ we go to Christ in His Father's Kingdom of Heaven. If we are filled with the conception of Nirvâna—extinction of all individuality—we go to Nirvâna. If we desire for higher life above the earth we go to the higher spheres. But if our earthly attachments, having their influence on our thoughts at that moment, fill us with regret for being taken away from them or make us desire for earthly life, we return to earth-life again, but not necessarily to a joyful or comfortable life. A life of worldly joy and comfort is due to good Karma and self-denial in some previous existence. A life of sorrow and hardship is due to bad Karma. Intensely wicked actions, in the same manner, are punished by a term of suffering tortures in Purgatory.” Here a doubt arises, that under this rule, if the Worshipper of the Personal God, like Arjuna, accidentally remembers, at the time of death, the Impersonal Brahma which he has already realized, he obtains Nirguna Salvation which he does not want. In the same way, if the worshipper of one of the Lower Gods happens to think of another one at that critical moment, he goes to him who is not his object of worship. This is indeed anomalous! The Kind Master, therefore, solves the difficulty by saying that the machinery is such that everybody is sure¹ to remember that only, at the end of his life, with which his mind is fully occupied

Devatântara kâñ anya vishaya padârtha / smaroni kalevara jo tyajita /
to chintiliyâ padârthâteñchi pâvata / jâna nischita Dhanurdharâ || *Chit-sadânandalahari.*

1 Cf. Agâ! teñchi âthave dehâvasâniñ / kiñ sadâ tyâchyâ bhâvaneñ karuni / chitta rangela divasa rajaniñ / bhalateñ na âthave te vele || *Yathârthadipikâ.*

Tari jitena avasareñ / jeñ âvadauni jiviñ ure / teñ chi maranâchiye mere / phâra hoñ lâge || *Jnâneshvâri.*

day and night (*sadâ tadbhâva bhâvitâh*). Thus¹, the Worshippers of the Impersonal God obtain Nirguna Mukti, those of the Personal God secure Saguna Mukti and those of the Lower Gods go to the very same divinity they propitiate. Nay, the fate of King Bharata, who had to become a deer, proves that the Souls are in danger of assuming any form whatever for which they have excessive attachment. Shri Krishna, therefore, in the next verse, asks Arjuna, who has now realized the Self, to become the Lover of the Personal God by remembering Him always, so that he may attain to His Estate as soon as he puts off the flesh.

तस्मात्सर्वेषु कालेषु सामनुस्मर युद्ध्य च ।
सर्वपितमनोबुद्धिर्मासेवैज्यस्यसंशयम् ॥ ७ ॥

“Therefore, at all times remember Me and fight. When your Mind and Reason are infused in Me, you will surely come to none but Me.”

We are not likely to think of anything unless we love it, and we cannot attain to what we want unless we remember it in the hour of death. Arjuna is, therefore, asked here to remember² always the Personal God with Love (*tasmât sarveshu kâleshu Mâm anusmara*), if he

Vijâtiya jarhi harina dhyâtâñ / Bharatâsi jâna jâli tadrupatâ / aisiñ udâharaneñ bolatâñ / vistâru granthâ hoyâ ati || *Chitsadânandalahari*.

Je mânasa je je bhâvana upara atyanta âsakta hoyâ, jenâ dhyânamâñ galî jâya, teja bhâvarupa te thai jâya chhe, ne teneja te pâme chhe.—*Dvivedi*.

Sarva janmâbhara ekâcha bhâvaneñta mana ranguna gelyâ kherija antakâlachyâ yâtaneñta ticha bhâvanâ honeñ shakya nâhiñ.—*Gitârahasya*.

1 Cf. *Yathâkraturasmilloke purusho bhavati tathetah pretyâ bhavati—Chha. 3. 14. 1.*

Yachchittastenaisha prânamâyâti prâhastejasâ yuktah // sahâtmanâ yathâ sankalpitam lokam nayati // *Prashna: 3. 10.*

2 Cf. *Smaranâsa kârana priti / jyâchi priti tyâchi smriti / smriti jyâchi antiñ gati / techi tyâlâ // Kathârthadipikâ,*

wished to assume His form. Now, of all the nine modes¹ of Love, remembrance (*Smaranam*) is regarded as the most important, because, all the rest, such as hearing (*Shravanam*), singing of the Glory of God (*Kirtanam*) and others, depend entirely upon it. Besides, of all of them, it alone can be practised at any time and under any circumstances. It enables one, even when the mind is occupied with worldly matters through Prârabdha, to think of God as soon as it is free². This is the force of ' *Sarveshu kâleshu*' (at all times). When Arjuna heard this advice, therefore, he began to look with delight at the sweet face of Shri Krishna and he realized both Nirguna and Saguna Brahma in Him, just as one realizes water in ice. For, as the fluidity and softness of water is itself the solidity and hardness of ice, so is Brahma itself the Shuddha Sattva, of which the different limbs of the Blessed Lord are formed in His incarnations. The Knowledge of the Impersonal Brahma is, however, essential for such remembrance of the Personal God, which, in due course, enables the Pure Reason of the Wise Lover to assume the form of the Saguna Brahma even when the body is alive, so

Âni maraniñ jeyâ jeñ âtbave / to tiyechi gatiteñ tavañ pâve / mhanuni
sâdâ smarâvēñ / Mâteñ tuvâñ // Dolâñ jeñ pâhâvēñ / kâniñ bâna aikâvēñ /
mâniñ jeñ bhâvâvēñ / bolâvēñ jeñ // Teñ âñtu bâhiri âghaveñ / Michi
karuni ghâlâvēñ / maga sarviñ kâliñ svabhâvēñ / Michi âheñ // *Jnâneshvâri*.

Yayâ kâranâstava jâna / antiñ Mâzeñ hoâvayâ smaranâ / purviñ
sarvâhi kâlâche thâiñ purna / âdareñ karuna bhajâvēñ Mâteñ // *Chitsadâ-
nandalahari*.

1 *OJ.* Shravanam kirtanam Vishnô smaranam pâdasevanam / archanam
vandanam dâsyam sakhyam âtmanivedanam //

2 *OJ.* Even when rest is wanted by the mind, it need not be quite empty ; in the words of the Master : "Keep good thoughts always in the back ground of it, ready to come forward the moment it is free."—*Education as Service*. by J. Krishnamurti,

that, at the time of the dissolution of the flesh, it is ready, like the image¹ in the crucible, when the wax melts away, to proceed straight to the Anâdi Vaikuntha (Supreme Abode of Vishnu). Arjuna is overjoyed, but he is not yet aware of the irresistible force of Prârabdha² (Karma ripe for enjoyment), which must be exhausted by enjoyment only, and which Shri Krishna wishes to explain to him at the end of the Gitâ (*Svabhâvajna Kaunteya nibaddhah svena karmanâ—XVIII. 60*). For the present, therefore, He refers to it only indirectly by asking him also to fight (*yuddhyacha*). Though Arjuna was now a perfectly obedient disciple, yet, he was reluctant to engage in battle, just as a newly married Hindu girl is when she has to go to the house of her mother-in-law, for fear of missing the Love of remembrance. The Compassionate Master perceives this feeling and assures him that, even if he were to fight, as he must, he would doubtlessly come to Him, provided he devotes his Mind and Reason to Him (*Mayyarpita mano buddhir Mâmevaishyasyasañshayam*). The object³ in using here both the words Mind and Reason is that, when the Mind is engaged in fight, it is apt to forget the determination of the Reason, whether it be success in war, duty, heaven or Love of God, but it is sure to concentrate itself in it ultimately when it is disengaged and free.

1 Cf. Krishnâkade pâhata ase / nirguna saguna bhinna na dise / suvarnâ vâñchuni keñvi gavase / drishtisa murti sonyâchi // Jnâniyâcheñ smarana / nirguneñchi saguna murti sphurana / âtmâ nirguna antabkarana / deha jitâñcha pâve sagunatâ // Jale mena ote rasa / âyati murti padatâñ musa / deha padatâñ mânasa / Bhagavadrupa karaneñchi nalage // *Yathârthadipikâ*.

2 Cf. Prârabdha karmanâm bhogâdeva kshayah—*Shruti*.

3 Cf. Evancha nischaya potiñ / mana phironi ye tetheñ shevatiñ / mana buddhi doni yâ sâthiñ / yetheñ bole Shri Krishna // *Yathârthadipikâ*,

This remembrance of God (*Smaranam*), which is nothing but the constant practice (*Abhyâsa*) of the Knowledge Arjuna has already acquired, as well as the wonderful result it produces, are described in the next two verses.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं यातिपार्थीनुचिंतयन् ॥ ८ ॥
कर्विं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिंत्यरूपमादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

“ He who always meditates on the Supreme Divine Being, O Pârtha (Son of Prithâ)!, with a mind attuned by constant practice and wandering nowhere else, goes to Him. He bears Him in mind as the All-wise, Primeval Ruler, minuter than the minutest, the stay of all, past conception of form, resplendent as the sun and transcending darkness.”

Arjuna, as Bhakta, has been asked¹, in the first verse, to render his mind (*chetasâ*) perfectly familiar with the nature of the Self he has realized by constant practice (*abhyâsayoga yuktena*) and, without allowing it to wander anywhere (*nânyagâminâ*²), to imagine (*anuchintayan*) thereby the Supreme Divine Being (*paramam purusham divyam*) of Shuddha Sattva, so that he may go to Him (*yâti*) in the Anâdi Vaikuntha after the death

1 Cf. Jnâni âni Saguna bhakta / tyâneñ tyâ abhyâsayogêñ yukta / chitta karâveñ jeñ anurakta / Saguna dhyâna yogiñ // Kiñ chitta abhyâsa yogeñ karuni / yukta mhanaje chitsvarupa smaroni / divya parama purusha kalpuni / dhyâvâ chitteñ aishiyâ // Aiseñchi karitâñ chintana / jo deha sodi kari gamana / to pâve tayâ jo Kamalanayana / parama purusha divya Vai-kunthanâtha // *Yathârthadipikâ*.

2 Cf. Teñ chitta chidâtma sphurti soduni / anyatra na jâya aiseñ karuni / tyâ chidâtma sphurtisa gheuni / dhyâveñ parama purushâ Sagunâteñ // *Yathârthadipikâ*.

of his physical body. In the second verse, the Blessed Lord gives His glorious attributes¹, which He deems it necessary for Arjuna to remember (*anusmaret*²) in order to be able to attain to Him. The first and most important of them is that He is Omniscient (*kavim*³). His Knowledge, however, is natural and not derived from anyone else (*Svâbhâviki jnâna bala kriyâcha-Shruti*), and it is He Who gave it first to Brahmâ (*Yo Brahmânam vidadhâti purvam-Shruti*). How would the world otherwise have been saved? He is also to be known as Ancient (*purânam*⁴) and Ordainer of things (*anushâsitâram*⁵) Who judges every one by his actions. Again, just as the reflection of the sun appears to be small or large according to the vehicle of the waters in which he reflects himself, so does the reflection of the Personal God appear subtlest or grossest according to the vehicle of the bodies of the Individual Souls and, as the Up-holder of the Universe, He is the greatest of all beings (*Anoraniyân mahato mahiyânâtmâ guhâyâm nihitosya jantoh—Shruti*). This idea of His smallness and large-

1 Cf. Tyâchâ samajoni mahimâ / jo smare tyâ Purushottamâ / tochi pâve tyâ Sarvottamâ / tari mahimâ smare to yâ riti || *Yathârthadipikâ*.

Je divya purushane evâ yogi pâme chhe te divya purushanuñ svarupa have samajâve chhe.—*Dvivedi*.

2 Cf. Jnâniyâcheñ smarana / nиргунеñchi saguna murti sphurana / âtmâ nirguna, antahkarana / deha jitâñcha pâve sagunatâ || *Yathârthadipikâ*.

3 Cf. Kiñ to kavi mhanaje jnâni / jnâni mhanâvâ sarvajna mhanoni—*Yathârthadipikâ*.

Sarva jâna pâñ jnânarâshi / kavi sarvâñshi tyâteñ mhanije—*Chit-sadânandalahari*.

4 Cf. Jeñ gagânâhuni juneñ—*Jnânesvari*.

Purâna etale anâdi—*Dvivedi*.

5 Cf. Karmânûrupa shâsana kari / to anushâsitâ charâchariñ / karma-sâkshitva asela tari / anushâsitâ mhanâvâ || *Yathârthadipikâ*.

Âni sarva jagâche niyanteñ / svasatte karuni shâsanâ karteñ—*Chitsadânandalahari*.

ness is expressed¹ by the words 'more subtle than atom' (*anoraniyân*) and 'the support of all' (*sarvasya dhâtâram*) respectively. Lastly, it is not to be forgotten that His form is unimaginable² (*achintya rupam*), because He is Infinite, His colour is that of the sun's burning gold (*âditya³ varnam*) and His body is of Shuddha Sattva (*tamasah⁴ parastât*), unlike the bodies of animate and inanimate objects, which are made of Tamas. After Self-realization, those who worship the Personal God in this way (*Bhakti Yoga*), obtain Saguna Mukti, and those who worship the Impersonal Brahma (*Jnâna Yoga*), secure Nirguna Mukti (*Na tasya prânâ utkrâmanti ihaiva sa viliyate—Shruti.*) Those⁵, however, who neglect both

1 Cf. Deha lahâna jitakâ / jiva tyâñita bhoktâhi titakâ / pratibimba rupeñi Devâ ekâ / lahâna thorapana tadanurupa // Brahmânda sarvâñita thora / teñi chaturmukhâ Brahmâyâcheñi sharira / yâ Brahmânda kotisa âdhâra / to dhâtâ sarvâñchâ // Anuhuni anutva heñi suñkshmatva / âni sarvâñchâ dhâtâ heñi mahatva / kiñ jivatva âni jadatva / donhi tocha aiseñ jo smare // *Yathârthadipikâ.*

2 Cf. Ane koi pana rite varnavi shakâya nahi evâ manovâgagochara achintya rupavâlâ.—*Dvivedi.*

To svayeñi Ananta mhanoni / achintyarupeñi to smare—*Yathârthadipikâ.*

3 Cf. Shruti mhane 'Rukmavarna' / rukmavarna mhanaje suvarna / Gitâ mhane 'Âdityavarna' / bâla surya suvarna donhi sârakhe // Jari sajala meghanila / tari svaprakâsha jaisâ indrauila / varna koni tari ho prânjala / prakâshayukta tejasvi rupa teñi // *Yathârthadipikâ.*

Divi surya sahasrasya—*B. G. XI. 12.*

4 Cf. Evam sthâvara jangama ; deha titakehi tama / taisâ navhe sâkâra Purushottama / deha tamâ paratâ tyâchâ mhanâvâ // Âditya varna âni tamâ paratâ / deha Ishvarâchâ smare kiñ jo dhâtâ / lilâvagraha tochi tattvatâ / svechchhâ kalpita mhanoni // *Yathârthadipikâ.*

5 Cf. Koni jnâna pâvale / âni hatayogâkade lâgale / saguña nirguna donhi tâkile / jihîñi abhyâsa // Tyâsahi moksha pari / sâvadhâna deha soditi jari / Brahmâyâsaha tehi bari / pâvati mukti nirguna // Heñi chauñi shlokeñ karuni / Shri Krishna bolela ethuni / jo ananta Veda mathuni / he Gitâ upadeshito // *Yathârthadipikâ.*

of these modes of Worship and follow Hatha Yoga, attain to Freedom (*Moksha*) with Brahmâ. Their course is described in the next four verses.

प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगवलेन चैव ।
 भ्रुवोर्मध्ये प्राणमावेश्य सस्यक् स तं परं पुरुषमुपैति दिव्यम् ॥१०॥
 यदक्षरं वेदविदो वदंति विशंति यद्यतयो वीतरागाः ।
 यादिच्छंते ब्रह्मचर्यं चरंति तते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥
 सर्वद्वाराणि संयस्य मनो हृदि निरुद्धय च ।
 सूर्यधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥
 औमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
 यः प्रयाति त्यजन्त्वेहं स याति परमां गतिम् ॥ १३ ॥

“At the time of departure (from the world), with unswerving mind and trustful piety, by the power of Yoga drawing together his life-breath betwixt the brows, he goes to that Transcendent Divine Being. Of that goal, which those who know the Vedas declare to be imperishable, which is merged in by the aspirants freed from all desires, the longing for which leads to the life of the Brahma-chârins, I will speak to you by the mode of the control of life-breaths. Whoso, all the gates closed, the mind confined within the heart, the life-breath held in the head fixed in Yogic concentration, repeating the single syllable Om—the Brahma¹—remembering Me, goes forth abandoning the body, he reaches the highest goal.”

In the first verse, it is said that the Jnâni Hatha Yogi, at the time of his death (*prayâna kâle*), having a steady mind (*manasâchalena*) and love² of the happy end

1 Cf. Omtatsaditi nirdesbo Brahmanastrividhah smritah—B. G. XVII. 23.

2 Cf. Ho âpanâteñ sadgati / he je âpali priti / techi bhakti aise riti / bhaktine yukta tedhavâñi // *Yathârthađipikâ*.

that is in store for him (*bhaktyâ yukto*), by the power of Yoga (*yogabala*) drawing the life-breath through the five¹ wheels of the five principal elements, concentrating it in the sixth called the *Âjnâ Chakra*, between the brows (*bhruvormadhye prânamâveshya samyak*), goes to that Supreme Divine Soul (*param purusham upaiti divyam*), Who is the Impersonal² God. In the second verse, when Shri Krishna says that He tells (*pravakshye*) how, by the control of life-breath (*sangrahena*³), that same goal (*tattepadam*) is reached, which is declared imperishable (*yadaksharam vadanti*⁴) by the Veda-knowers (*vedavido*), which is entered by disinterested⁵ strivers and passion-free renouncers (*vishanti yadyatayo vitarâgâh*) and wishing for which people pursue, in the house of the preceptor, the mode of life of the Brahmachârins (*yadichchhanto brahmacharyam charanti*), whose principal characteristic is the vow of continence, He means⁶ that

1 Cf. *Yogabala mhanatâñi yâvarûni / pâñcha chakreñi panchabhuteñ bheduni / prâna âjnâ chakrâsa ne mhanoni / suchavi yogamârgâteñ // Yathârthadipikâ.*

Doñhiñ bhruvomadhyeñ âjnâ chakra ase / tayâ mâjî prâna sthâpije sarvâñsheñ—*Chitsadânandalahari*.

The five wheels are *Mulâdhâra* in the organ of excretions, *Shatdala* in the organ of secretion, *Manipura* in the navel, *Anâhata* in the heart and *Vishuddha* in the throat partaking the nature of the earth, water, fire, air and space respectively.

2 Cf. *To kevala parabrahma / jeyâ parama purusha aiseñ nâma—Jnâneshvâri.*

3 Cf. *Sangraha mhanije sangrahana / mhanije âvarâve prâna / prânâ-yâma krameñi grahana / karaneñ prânâcheñ // Yathârthadipikâ.*

4 Cf. *Mhanauni vedavida nara / jeyâteñ mhanati akshara / jeñ prakritisi para / paramâtma svarupa // Jnâneshvâri.*

5 Cf. *Yati sanyâsi athavâ kañhiñ / kâmya na kari yati aisâ hi bolilâ—Yathârthadipikâ.*

Atiyatnashila nispriha yati—*Chitsadânandalahari*.

6 Cf. *Te sadyah anâyâseñ mukti pâvati / hâ âyâseñ pâve Brahmalokâ-prati / hâ bhâva dâvi santâñchâ pati / itarâteñ varnitâñ // Yathârthadipikâ,*

the Hatha Yogi secures, with the greatest difficulty and after a very long time, what the Vedists, the Yati and the Brahmachârins obtain easily and immediately. In the third¹ verse, we are told how the Yogi takes the life-breath to the brows and what he does afterwards. He confines the mind within the heart (*mano hriddi nirudhya*), that is, makes the mind cease to work by thinking of nothing, stops all the nine² passages (*sarva dvârâni sañyamya*) and concentrates the life-breath between the brows. Then, raising³ up the life-breath to the head (*murdhnyâdhâyâtmakah prânam*), he adheres to yogic concentration (*âsthito yoga dhâraṇâm*). The object⁴ of doing this, which is to abandon his body and escape (*yah prayâti tyajan deham*) to the Brahma-loka through the tenth aperture in the crown of the head, called *Brahmarandhra*, that can be observed over the palate in childhood, as the skin which covers it is then very delicate, and to secure Freedom⁵ (*sa yâti paramâm gatim*) there with Brahma-deva, is stated in the second half of the fourth verse. In the first half of

1 Bhoñvayâñ paryanta netâñ pâhileñ / yogabala kaiseñ karaneñ
lâgaleñ / âni bhoñvayâñ paryanta neuni kâya keleñ / heñ bolatase yâ
shlokeñ // *Yathârthadipikâ*.

2 Eyes, ears, nostrils, mouth and the two for excretion.

3 Cf. Bhrumadhyâpâsuni varutâ nei—*Chitsadânandalahari*.

4 Cf. Mastakiñ theuni âpalyâ prânam / anushthi aisi yogadhbâranâ /
brahmarandhra bhedâvayâchyâ khunâ / suchavi yetheñ // Kiñ navahi dvâre
kondi / konditi jaishâ jalâchyâ sândi / teñ jala jehvâñ phugârâ mândi /
nirbala sthaluñ phodi pâlitenâ // Taiseñ dashama dvâriñ / charma mâtra
asateñ shiriñ / jeñ bâlapaniñ tâluvari / spashta randhra zâñkaleñ disateñ //
Mastakiñ kondatâñ prâna / baleñ jehvâñ kari uthâna / bheduni teñ kari
prayâna / *Satyalokâteñ* // *Yathârthadipikâ*.

5 Cf. To Satylokâsa jâto / tetheñ dhyâna yogâteñ dridha karito / maga
Brahmâ chaturmukha jehvâñ mukti pâvato / hâhi mukti pâvato tevhâñ //
Yathârthadipikâ. BVCL



it, however, the omission¹, in the description of the Prânyâma Yajna in the fourth Chapter, of the remembrance of God which ought to follow the purification of mind caused by the control of life-breaths, is supplied when it is said that He should be remembered by ringing forth, within, the word 'Om'² which is the one-syllabled Brahma (*Omityekâksharam Brahma vyâharan Mâmanusmaran*). Just as the Shuddha Sattva Mâyâ, the Higher Nature, manifested itself first in Brahma and then the world of the three qualities, the Lower Nature, so did the sacred syllable *Om* (Pranava) appear first, and then all the words and languages in the Universe. Here, we are taught³ that the Names of God are as important as His Incarnations are. We are told in the preface to the works of Swâmi Râma Tirtha that he was constantly humming 'Om' when not employed in talking, writing or reading. By calling 'Om' as one-syllabled Brahma, the

1 Cf. Hâ prakâra Arjunâteñ / chaturthâdhyâyiñ Ananteñ / sângatâñ vividha yajnâteñ / prânyâma yajna sângitalâ // Prânyâma ati pâvana / prathama yâ yogâsa sâdhana / prâna sañyameñ shuddha mana / âni pranavâvrittineñ smarana Devâcheñ // Heñ yoga sâdhana prathama / yetheñ bolilâ nâhiñ Purushottama / mhanuni prânaśayama / svamarana-
rupa purvârdheñ bolato yâ shlokiñ // *Yathârthadipikâ*.

2 Cf. Omiti Brahma // Omitidamsarvam // Omiti brâhmañah pravakshannâha Brahmopâpnavâñiti // Brahmaivopâpnoti // i.e., Om heñ Brahma âhe. Heñ sarva (vishva) Om âhe..... Om asâ adhyayanâlâ ârambha karanârâ Brâhmañna "malâ Brahmâchi prâpti hovo" aseñ mhanato (tyâpramâneñ) tyâlâ Brahmâchi prâpti hote.—*Taitt. I. 8.*

Taiseñ Om heñ smaroñ sare / âni tethachi prânu pure—*Jnânesvari*.

3 Cf. Avatârarupiñ adhiâkpana / âni nâmapaniñ unâ âpana / aiseñ Veda athavâ smriti purâna / konicha na mhane // Mhanuni ugeñchi akshara Brahma / na vadoni mhane ekâkshara Brahma / svanâma mahimâ Purushottama / ekâkshara Brahma mhanatâñ suchavi // Kiñ Oñkâriñ ekachi akshara / mhanoni heñ Brahma ekâkshara / tevhâñ Krishna nâma dvyaakshara / Brahmarupa teñhi aiseñ suchavi // *Yathârthadipikâ*.

Uddhritâsi varâhena Krishnena shatabâhunâ—*Shruti*.

singing of the other Names of God too, sanctioned¹ by the Shrutis, Smritis and Puranas, is suggested. Thus, Hari and Krishna are dissyllabled Brahma², Ananta and Keshava are trisyllabled Brahma, Nârâyana and Vâsudeva are four-syllabled Brahma, and so on. What the Yogi does in Brahmaloka³, and how, after a very long period of severe disappointment and restlessness, he obtains final liberation with Brahma-deva, is described later on in this Chapter. In the next verse, Shri Krishna hastens to tell us that He is, however, very easy to His Lovers.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं छुलमः पार्थं नित्ययुक्तस्य योगिनः ॥ १४ ॥

“ To the Lover, who is always attuned with Me, O Pârtha (Son of Prithâ) !, and who, with a mind ever intent upon the spirit alone, remembers Me unceasingly, I am easy of access.”

Here the word ‘*ananya*’ means⁴ ‘*spirit*’, as opposed to ‘*matter*’ which is ‘*anya*’. He who, therefore, always sees the spirit or the Self in matter and the Universe as

1 Cf. Parantu Vediñ purâniñ / prasiddha jyâ jyâ nâmeñ Chakrapâni / teñ teñchi akshara Brahma, lokavâni / nâmeñ vade tiñ aisiñ mhanuni na mhanave // *Yathârthadipikâ*.

Yâni nâmâni gunâni vikhyâtâni mahâtmanah / rishibhîh parigîtâni tâni vakshyâmi bhutaye // *Mahâbhârata*.

2 Cf. Bahu châñgaleñ nâma yâ Râghavâcheñ / ati sâjireñ svalpa sopeñ phukâcheñ // Kari mula nirmula ghetâñ bhavâcheñ / jivâ mânavâ heñchi kaivalya sâcheñ // *Râmâdâsa Swâmi*.

Tukâ mhane nâma / chaitanya nijadhâma.

3 Cf. To Satyalokâsa jâto / tetheñ dhyâna yogâteñ dridha karito / maga Brahmâ chaturmukha jevhâñ mukti pâvato / mukti pâvato hâhi tevhâñ // *Yathârthadipikâ*.

To devayâna mârgeñ Brahmalokâ jâtu / tethuni bhogântiñ Mâtechiñ pâvatu—*Chitsadânandalahari*.

4 Cf. Agâ jadabhâga titakâ anya / anya navhe âtma chaitanya / tathâpi jadâ tarangiñ dhanya / tyâ chitsamudrâteñ dekhati // *Yathârthadipikâ*.

the form of the Personal God, is 'ananyachetâh¹ satatam'. When such an Anvaya Yogi, who, every moment, realizes everything to be Brahma (*nityayuktasya yoginah*²), also remembers God every single day without interruption (*Mâm smarati*³ *nityashah*) by following the different modes of Worship, such as hearing, &c., there is no wonder that He is not for him far to seek (*tasyâham sulabhah*⁴), i.e., the Lover enjoys Living-Freedom. But, as the body, which is the seat of all misery, must remain alive until the Prârabdha is exhausted, Shri Krishna says, in the next verse, that, at its dissolution, he is freed from all pain, as he does not take re-birth after he has reached Him.

मासुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवंति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

"The high-souled ones, having attained to Me, fall not back to birth, which is the place of pain, transient; they have (also) achieved the highest perfection."

1 Cf. Mhanaje vishva Bhagavadrupeñ / lakshito ananya chitsvarupeñ / yâ anubhavâchyâ pratâpeñ / ananya chitta satata sarva kâliñ // Ananya chitta satata / mhanaje sarvadâ ananyachitta—*Yathârthadipikâ*.

2 Cf. Hâ nityayukta yogiñ / chitta nitya chaitanya sañyogiñ / âni Mâteñ smare yâ lâgiñ / tyâsa Mi sulabha atyanta // *Yathârthadipikâ*.

3 Cf. Âni nitya pratidiniñ / dhyâniñ shravaniñ kirtaniñ / nityashah smare Mâteñ mhanoni / suchavi bhâva // *Yathârthadipikâ*.

Satata mhanaje nirantara jâna / nityashah yeneñ yâvajjiva bhajana—*Chitsadânandalahari*.

4 Cf. Aisâ yogi nityayukta / âni Saguna bhajaneñ karuni bhakta / to dcha asatâñchi mukta / jehâñi sulabha Bhagavanta aisâ // Parantu prârabdhâchâ deha / sakala duhkhâcheñ griha / ashâshvata padanâra nihsandeha / karmaphala purvila bhogavi // Yâ kâraneñ âpanâteñ / pâvaliyâvari tayâteñ / punhâ yâ duhkharpâ karma lokâteñ / yeneñchi na ghade mhanatase yâ shlokiñ // *Yathârthadipikâ*.

Here, both the Jnâni Bhaktas and the Nirgun-opâsakas are called high-souled (*mahâtmânah*), and their end is contrasted with that of the Jnâni Hatha Yogis, who leave off the Worship of the Impersonal as well as the Personal God. The Worshipper of the Personal God goes (*Mâmupetyal*) to the Anâdi Vaikuntha (the Supreme Abode of Vishnu) to enjoy His Eternal Companionship, and that of the Impersonal God merges in the Impersonal Brahma (*samsiddhim paramâm gatâh*). Both of them no more descend into re-birth (*punarjanma nâpnuvanti*), which is a transient state (*ashâshvatam*) and a home of woes (*duhhâlayam*). Who is not familiar with the transitoriness of human life and its miseries? In the next verse, Shri Krishna says that the worshippers² of other Gods also go to the higher worlds, but they cannot avoid re-birth.

आत्रहस्तुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
सामुद्रेत्य तु कौतेय पुनर्जन्म न विद्यते ॥ १६ ॥

“ All worlds, including Brahmâ’s even, roll back again. But, O Kaunteya (Son of Kunti)!, he who attains to Me, tastes birth no more.”

The force of the first half of the verse is—that, in spite of the numerous and laborious deeds of merit,

1 Cf. ‘Upa’ shabdeñ samipa aisâ artha / dâvuni saguna moksha bhâvârtha / yethenî dâvi samartha / nirguna moksha charanî chauthiyâ // Sâmipyâ sârupya sâlokya gati / ‘upa’ shabdeñ suchavi Shripati / Shri Vaikuntha âni Vaikunthâchâ pati / donhi eka // ‘Upa’ shabdeñ aiseñ suchavuni / ‘samsiddhim paramâm gatâb’ yâvaruni / nirguna kaivalya moksha boloni / punarjanma nâhiñ mhanuni bolato // *Yathârthadipikâ*.

2 Cf. Âni itara devatopâsaka / tyâ tyâ devânchecha pâvati loka / - parantu na chuke punarjanma shoka / prasangeñ heñchi suchavi yâ shlokiñ // *Yathârthadipikâ*.

Brahmalokathi mândine te â mrityuloka paryantanâ sarva loka punah janma marana pâmañvâ vâlâ chhe.—*Dvivedi*.

which the worshippers of the various Lower Gods have to perform for securing seats in the higher worlds up to Brahmaloka (*ābrahmabhuvanāllokāḥ*), they are all temporary, for, the Souls concerned have to take birth here again (*punarāvartino*) after their merit has been exhausted¹. When Arjuna heard this, he was afraid that the Cyclic Law was also applicable to the Anādi Vaikuntha to which he wished to go. The Merciful Lord, therefore, removes his misapprehension by declaring, in the second half, that the Wise Lover, who is once admitted into His Supreme Abode (*Māmupetya tu²*), is never re-born (*punarjanma na vidyate*). Now, the Souls who return from Brahmaloka are only those, who go there to enjoy the fruits of their meritorious deeds, and not those Jnāni Hatha Yogis, who stay there permanently till the end of Brahmā's existence, when they obtain Freedom³ along with him. How can we call the latter, then, inferior to the Nirgunopāsakas or Jnāni Bhaktas (Wise Lovers)? The question is answered in the next verse.

सहस्रयुगपर्यंतमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रं तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

“ They know Brahmā's day, which lasts a thousand ages, and the night, which terminates after a thousand ages ; (therefore) they are the persons who know day and night.”

1 Cf. Kshine punye martyalokam vishanti.—B. G. IX. 21.

2 Cf. Je aise Madrupa hoti / techi tyā lokāteñi pāvati / Vaikuntha apunarāvritti gati / yā lāgiñ bolatoñi Arjunā! // *Yathārthadipikā*.

Taddhāma paramam Mama—B. G. VIII. 21.

3 Cf. Punarāvritti yāsa nase / āni Brahmayāsaha mukti gavase / gati toñi vāita na dise / hatayogiyā jnāniyāchi // Tevhāñi jnāni āni bhakta tyāhuni / bare bahuta kāya mhanuni / hehi shankā yā shlokeñ karuni / pariharito Shri Krishna // *Yathārthadipikā*.

A human year is a day and night of the Gods. A certain¹ number of such mortal years make up the four ages (*Yugas*) Krita, Tretâ, Dvâpâra and Kali. This period is known as *Mahâ Yuga*². One thousand such Mahâyugas (quaternions of ages) make up a day (*sahasrayugaparyantam*³ *aharyat*) and another thousand a night of Brahmâ (*râtrîm yuga sahasrâm tâm*). A day and a night of Brahmâ make up what is called a *Kalpa*⁴ and 360 Kalpas make a year of Brahmâ. 100 years of Brahmâ make a *Mahâkalpa*, at the end of which the body of Brahmâ dies and the Universe comes to an end. Although the Jnâni⁵ Hatha Yogis (*te*) do not come to

Âtâñi ethcñ aisi vyavasthâ ase / upâsanâ karuni Brahma-loka pâvati
sarvâñsheñ / te tctheñchi jnâna pâoni Brahmayâ sarise / mukta sarvâñsheñ
hotâti || *Chitsadânanda!ahari*.

1 Cf. Brahmadevâchâ eka divasa mhanaje manusbyâñchiñ châra abja
battisa koti varsheñ hotâta; ta yâsacha kalpa aseñ hi nâñva âhe.—*Gitâ-
rahasya*.

2 Cf. The Divine Cycle (Mahâ Yuga) of time can be likened to a fruit. Like the ripening and rotting of a fruit, the Divine Cycle develops and degenerates into rottenness. The Golden Age (Satya or Krita Yuga) is its ripening stage. At the end of that age, it is fully ripe. The Silver Age (Tretâ Yuga) is its overripe stage. The Copper Age (Dvâpâra Yuga) marks the stage of its rottenness and the Iron Age (Kali Yuga) is its fully rotten stage. At the end of the Iron Age, it is reduced to its seed out of which springs the sprout of the Golden Age.—*Bhârati*.

3 Cf. Tari manushyâñchyâ pramâneñ karuna / yugâcheñ ase gâ parimâna / aiseñ chaturyugâñche sahasra jâna / teñchi dinamâna Brahmayâcheñ ||
Tevadbeñchi râtricheñ hi mâna / titukeñ Brahmayâcheñ ahorâtra purna /
prati divashiñ Manu Indra chavadâ jana / hoti tetha ganana itarâñcheñ kaiñ ||
Chitsadânanda!ahari.

4 Cf. Brahmadevâchâyâ divasâsacha Kalpa aseñ mhanatâta.—*Gitâ-
rahasya*.

Amuka varshonâ châra yuga ganâya chhe, ne tevâ sahasra yuga thâya
tyâre éka kalpa thâya chhe. Ikotara chaturyugano manvantara thâya chhe,
ne chauda manvantarano kalpa thâya chhe.—*Drivedi*.

5 Cf. Evancha hatayoga gati / jnâniyâñsa mâgeñ vadala Shripati /
'te'horâtra vido janâh' mhanuni mâguti / te mhanuni tctheñ purvokta

birth again, yet, they have to wait for Freedom (*Moksha*) in the Brahmaloka for such a long period (*Mahâkalpa*), counting the days and nights of Brahmâ (*ahorâtravido janâh*), while the Nirgunopâsakas and the Wise Lovers, who acquire Knowledge at the same time with them, secure Freedom immediately. Even the Yogabhrashta¹, described at the end of the Sixth Chapter, is superior to the Jnâni Hatha Yogis, because, if he falls from Yoga in one life, he has opportunities of attaining to perfection in the next. Here, a doubt² arose in the mind of Arjuna as to how they could know day and night in Brahmaloka without sunrise and sunset. Shri Krishna solves it in the next two verses.

अव्यक्ताद्वयक्तयः सर्वाः प्रभवत्यहरागमे ।
रात्र्यागमे प्रलीयते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥
भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थं प्रभवत्यहरागमे ॥ १९ ॥

“ From the unmanifested all the manifested spring forth at the dawn of day ; at the fall of night they dissolve even in that called the unmanifested. This self-same assemblage of entities, produced again and yet again, dissolves at night-fall and, O Pârtha (Son of Prithâ) !, springs forth at dawn, without its will.”

dâkavile // Jari tyâñsa punârvitti nâhiñ / asati kâlâchîyâ chapeti yâñta
tehi / he vârtâhi nenañi kâñhiñ / sadya nirguna saguna moksha jyâñlâ //
Yathârthadipikâ.

1 Cf. Yogabhrashta mâgeñ bolilâ / to yâhuni kotiguneñ bhalâ / kiñ
eka janma jari apakva vâyâñ gelâ / dusarechia janmiñ to siddha //
Yathârthadipikâ.

2 Cf. Udaya asta suryâchâ nase / dina râtri jânati te kaise / mhanun
aiseñ Arjuna puse / toñ svayenchi bolato yâ shlokiñ // Yathârthadipikâ.

At the end of his day, when Brahmâ or Prajâpati goes to sleep¹, all forms are dissolved and what remains is Nature (*Prakriti*). From it (*avyaktât*²) which is devoid of name and form, the whole creation (*vyaktayah sarvâh*) streams forth when Brahmâ awakes from his sleep (*prabhavantyaharâgame*), and the inhabitants of the Brahma-loka become conscious of the advent of his day. In the same way, when Brahmâ falls asleep and all the creation melts back (*râtryâgame*³ *praliyante*) to the same Nature, named *Avyakta* (*tatraivâvyakta*⁴ *sañjnake*), they know that night has come. This dissolution of forms is called *Naimittika* or incidental, as the substance of things is not then destroyed with the forms but remains as seed, which springs forth when the day of Brahmâ dawns. Thus, this same vast company of beings (*bhutagrâmah*⁵ *sa evâyam*), produced repeatedly⁶ (*bhutvâ*

1 Cf. Tayâ Brahmayâchâ dainandina pravartata / tayâsi avyakta aiseñ mbanijata / terhâñ âkârâchâ sarva laya hota / nindrâ pâvata Prajâpati // *Chitsadânandalâhari*. Also cf. *B. G. IX. 7.*

Avyakta etale jene nâmârupâdi vyakti nathi te arthât kalpânte thayeli nindrâmâñ padelâ Brahmâ.—*Dvivedi*.

2 Cf. Agâ ! Brahmayâchyâ divasâchâ âgama / hotâñ sakalâñ bhutâñchâ ugama / prakritipâsuni hotâñ avagama / te jânati tyâchyâ divasâchâ // *Yathârthadipikâ*,

Lit. The Unmanifested (Avyakta) representing Prajâpati asleep, *i. e.*, not actively engaged in the act of creation.—*Caleb*.

3 Cf. Tevbâñ jivopâdhi sakala / avyakta tattviñ kevala / tanmaya hoti jaiseñ âtatâñ jala / pratibimbeñ bimbiñ taiseñ Brahmîñ jivâñsha // Srishti pralaya aisâ jagiñ / techi divasa âni râtri te yogi / jânati mbanuni bolaneñ lâgateñ yâ lâgiñ / srishti âni pralaya hâ // *Yathârthadipikâ*.

4 Cf. Avyakta etale nindrâmâñ padelâ Brahmâmâñ laya pâme, bijâ-vasthâmâñ rahe.—*Dvivedi*.

5 Cf. Bhutagrâma etale vyakti mâttra.—*Dvivedi*.

6 Cf. Suryâchandramasau dhâtâ yathâ purvamakalpayat—*Shruti*.

Sharadiyechâñ praveshiñ / abbren jirati âkâshiñ / maga grishmântiñ jaisiñ / nigati pudutiñ // *Jnâneshvâri*,

bhutvâ, like the mirage¹ appearing on the rays of the sun, expires at night (*praliyate râtryâgame*) and reappears at dawn (*prabhavatyaharâgame*). They are said to be helpless (*avashah*), because they have no voice in the matter, their return being determined by their actions in former birth. This coming in and going out of things continues uninterruptedly until the final dissolution (*Mahâ pralaya*) of the Universe takes place, when the Nature known as *Avyakta Tattva* also merges in Brahma. This is the death of Brahmâ. It is then only that the Jnâni Hatha Yogis secure Emancipation. Hearing of this transitory condition of the worlds, Arjuna suspected that, as God was everything, He too might be subject to the same laws. Shri Krishna removes the suspicion in the next two² verses.

परस्तस्मात् भावोऽन्योऽन्यको व्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु न दद्यत्सु न विनश्यति ॥ २० ॥
अन्यकोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तते तद्वाम परमं मम ॥ २१ ॥

“But there is another entity unmanifested and eternal and distinct from that (unmanifested principle which becomes the) manifested, which in the destroying of all other things, is not destroyed. It is called the Unmanifested, the Imperishable ; they call it the Final Goal, which reached, none return. That is My Supreme Abode.”

1 Cf. Jeñ kâlacheñi mrigajala / teñchi âjicheñi heñ kevala / taisâ tochi hâ bhutâñchâ mela / khela tyâcha prakritichâ || Teñ mrigajala hota hota / akasmât layâteñ ase pâvata / upaje madhyânbakâliñ. nischita / avashya layâteñ pâve sâyâñhiñ || *Yathârthadipikâ*.

2 Cf. Aikoni hâ udbhava laya / shankita jâlâ Dhananjaya / kiñ sarvahi Bhagavanta advaya / tari kâya Hâchi upajato nâshato || Aisâ tyâchâ bhâva / jânonihi Devâdhideva / to puse toñ svayameva / sañsbaya pariharito yâ shlokiñ || *Yathârthadipikâ*.

Vîsa va ekavisa shloka miluna eka vâkya âhe.—*Gitârahasya*.

III

Here ‘*bhâva*¹’ means that which exists and ‘*sanâtana*’ means that which is eternal. These two are the characteristics of God. He too is unmanifested (*anyo’vyaktah*), but (*tu*) He is different from and higher than (*parah*) that (*tasmât*) Unmanifested Illusion (*Gunamayi*²) mentioned before which becomes the Manifested (*vyaktât*). The former may be compared to gold and the latter to the power of gold to turn into ornaments, which cannot exist without it, and yet, which is not separate from it. This (*yah sa*) Avyakta (unmanifested), therefore, endures (*na vinashyati*) when all the creation has passed away (*sarveshu bhuteshu nashyatsu*), just as gold³ remains unchanged amidst the ever-changing forms of ornaments, unlike milk, which loses its identity as soon as it is turned into curds. It is, therefore, called in the *Vedas*⁴ and *Shastras* the Unmanifested and the Imperishable (*avyakto’kshara ityuktah*). Now, there are as many goals as there are worlds, but this is said to be the highest goal (*tamâhuh*

1 Cf. Agâl jo bhâva mhanije sattâ / sanâtana mhanije jyâsa nityatâ / to avyakta jyâlâ vyaktatâ / kadhiñcha nase // Sattâhina avyakta / teñ kâryarupeñ hoteñ vyakta / vyakta mhanaje nânâkâreñ dise vibhakta / teñ nashvara kâryarupa tyâ avyakta tattvâcheñ // Yâlâgiñ avyakta sattâ mâttra chaitanya / teñ sattâhina avyakta tattvâhuni anya / pari sattevâñchuni sattâhina shunya / kâñhiñcha nase // *Yathârthadipikâ*.

2 Cf. Duhâcheñ jâleñ dahiñ / dudhapana tevhâñ tyâsa nâhiñ / alankâra hounihi kâñhiñ / vikâra naghade suvarnâteñ // Aisi châlatâñ yucti / suvarniñ sâñpade shakti / krita kundalâdi vyakti / vilâsa kâryarupeñ he tiche // Tehi mâyâ mhanâvi aisi / kiñ suvarnâñta na dise jaisi / nâhiñ mhanâvi tari kaisi / alankâra srishti hote tivina // *Yathârthadipikâ*.

Also cf. B. G. VII. 14.

3 Cf. Nâ tari âtatiye alankâriñ / nâtaleñ kanaka âhe jiyâpariñ / tevi maratiye jivâkâriñ / amara jeñ âhe // *Jnânesvari*.

4 Cf. Iti mhanije yâ prakâreñ / avyakta akshara yâ vichâreñ / to bolijeto nirdhâreñ / .vediñ âni vêdântiñ // *Yathârthadipikâ*.

paramām¹ gatim) because, thither arriving, none ever returns² (*yam prāpya na nivartante*). It is itself *Sāyujya Mukti* (Freedom of the Worshippers of the Impersonal God). The other three stages of Mukti are *Sārupya*, *Sāmipyā* and *Sālokya*, which consist in assuming the form of, living in proximity with, and residing in the heaven of the particular deity whom one worships. But they are not the ever-lasting seats of the Souls, as the worshippers have to return from them to this earth again. All these four stages, however, combine in the *Saguna Mukti* (the Freedom enjoyed by the Worshippers of the Personal God), to which the Blessed Lord refers at the end of the 21st verse by saying that the same is His Supreme Abode (*taddhāma paramām Māma*), which is in the form of Shuddha³ Sattva and thus entirely free from Rajas and Tamas, and which is realized as identical with, and not different from, the unmanifested and the imperishable. In the next verse, Shri Krishna tells Arjuna how admission is secured into this Blissful Abode.

पुरुषः स परः पार्थं भक्त्या लक्ष्यस्त्वनन्यया ।
यत्यांतःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

1 Cf. Teyā parantā paisu na dekhije / ye yā lāgi parama gati jeñ—*Jnāneshvari*.

Purushānnaparam kinchit sā kāshṭā sā parā gatiriti—*Shruti*.

2 Cf. Kiñ sāyujya moksha to nirguna / sāmipyā sārupya sālokya saguna / itara gati sthaleñ triguna / punarāvritti yā lāgiñ // Tyāñta tisariyā charana paryanta / nirguna moksha bolilā Bhagavanta / chaturtha charanī Ananta / saguna mokshahi tochi bhāva aiseñ bolato // *Yathārthadipikā*.

3 Cf. Kiñ jetheñ raja tama / tetheñ na sphure sattāmātra nirguna Brahma / shuddha sattveñ teñchi parama / sphure yā lāgiñ teñchi teñ // Dhāma shabdeñ ghara / Vaikuntha shuddha sattvākāra / teñ sattva āni avyakta akshara / na sphurati jetheñ bhinnatveñ // *Yathārthadipikā*.

Idam jnānamupāshritya Mama sādharmyamāgatāh—*B. G. XIV. 2.*

“That Supreme Being, O Pârtha (Son of Prithâ), in Whom the Universe dwells and by Whom all this is pervaded, is won by blemishless Love alone.”

One who has realized the Self and as an Anvaya Yogi has made his Reason steady by means of hearing (*Shravanam*), conning (*Mananam*) and self-contemplating (*Nididhyâsanam*), is permitted to enter¹ this Supreme Abode (*paramdhâma* or *Anâdi Vaikuntha*) only by the blemishless Love (*bhaktyâstvananyayâ²*) of the Highest Being (*Purushah³ parah*), the Saguna Brahma (Personal God), Who made it out of Himself and Who lives in it as its Master. It is a patent fact that the Self is dearer to everybody than everything else, and that everything that one desires is directly or indirectly for the sake of the Self. Therefore, when one enjoys Living-Freedom (*Jivanmukti*) or becomes ‘*Brahmabhûta*’ and realizes the Self to be everything, that is, the Personal God, his Love (*Bhakti*) is said to be blemishless (*ananyayâ⁴*),

1 Cf. To Âtmâ jânâvâ / to shravana manana nididhyâseñ pahâvâ / evam pâvaneñi sarvâtmâ bhâvâ / yâchâ âvâli karuni // *Yathârthadipikâ*.

Heñi trailokyachi Purushottamu / aise sâchû jeyâñchâ manodharmu / teñyâñi âstikâñ jeñ âshramu / Pândavâ gâ // *Jnânesvarî*.

2 Cf. He dosha anya bhaktiche, âtâñi yâche vilakshana / ananya bhaktiche tinhî guna te âikâ ase // Sarva priya jyâ nimitteñ, priya jo nirnimittachi / to svâtmâ hoyâ vishvâtmâ, animittâtmâ bhakti te // Upasakâñchâ jo âtmâ, to upâsyapaneñ sphure / tevâñcha avyavabità bhakti kiñ na vîte kadbiñ // Jyâ âtmârtha upâsyâchi kari bhakti upâsaka / tyâsiñ sva aikya kalatâñ bhakti avyabhichârini // *Samashloki*.

3 Cf. Agâ ! jo vase tyâ Vaikuntha puriñ / to Purusha mhanâvâ yâ pari / jnâniyâsa vâsa Vaikunthanagariñ / tyâchâ ananya bhaktineñ // *Yathârthadipikâ*.

4 Cf. Anya navhe âpalâ âtmâ / tochi aparoksha hotâñ paramâtmâ / je âtmatva priti paramâ / techi paramâtmayâchi hotase // Tyâ âtmâ pritineñ teñ saguna / ananyatveñ bhajatâñ teñchi nirguna / aise je jnâni bhakta nipuna / Vaikunthapura-pati purusha labhya tyâñteñchi // Joñ vishvâtmatva na kale manâ / toñ âtmatveñ dhyâna bânenâ / vishvâtmatveñ jânoni Jagajjivanâ / âtmatveñ dhyâtâñ tochi teñ // *Yathârthadipikâ*.

for, it is free from the blemishes of interruption, adulteration and condition. It is this Love which Yâjnavalkya preaches to his wife Maitreyi in the Brihadâranyopani-shad. If God had been a different¹ entity, there would never have been such a thing as blemishless Love (*Ananya Bhakti*). It is possible only because all beings are in Him (*yasyântahsthâni bhutâni*), as the waves are in the ocean, and He permeates all (*yena sarvamidam tatam*), as the ocean does the waves. Now, Shri Krishna turns back to the subject of the Jnâni Hatha Yogis and tells us, in the next three verses, how they succeed in reaching Brahmaloka and under what unfavourable circumstances they fail in their attempts and return.

यत्र काले त्वनावृत्तिमावृत्तिं चैवयोगिनः ।
 प्रयाता यांति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥
 अग्निर्योतिरहः शुक्रः षण्मासा उत्तरायणम् ।
 तत्र प्रयाता गच्छति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥
 धूमो रात्रिस्तथा कूण्णः षण्मासा दक्षिणायनम् ।
 तत्र चांद्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

“I will declare the paths and times, O Bbaratshabha (Descendant of Bharata)!, wherein departing, the Yogis go to return no more as well as to return again. Fire, flame, day, the bright fortnight, the six months of the Northern Solstice —in these departing, those who know Brahma go to Brahma. Smoke, night, the dark fortnight, also

1 *Og. Agâ! to purusha asatâ anya / tari bhakti naghadati ananya / ananya bhakti kariti dhanya / kiñ to ananya mhanuni // Taranga jaise sâgariñ / aisiñ bhuteñ jyâ antariñ / taranga sâgareñ vyâpile yâ pari / jyâneñ vyâpileñ heñ sarva // Yathârthadipikâ.*

Yasmâtparânnaparamastikinchit—Shruti.

Yachcha kinchij jagatsarvam drishyate shruyate pîvâ antarbahischatat sarvam vyâpya Nârâyanasthitah—Shruti.

the six months of the Southern Solstice—in these (departing), the Yogi, gaining the moon-light, returns."

As there has been some digression¹ in the last few verses, the first verse here connects what follows with the main subject, about which Shri Krishna is now speaking. The word 'yatra'² refers to the paths by which, and 'kâle' to the times at which, the Jnâni Hatha Yogis (*yoginah*) dying (*prayâtâ*) are said not to return (*yânti anâvrittim*) or to return (*âvrittim*). The word 'Bharatârshabha³' serves as a warning to Arjuna to mark his own superiority over the son of Somadatta, a scion of the family of Bharata, who, by the power of Hatha Yôga, was destined to pass, while engaged in the battle, to the Brahma-loka through the *Brahmarandhra* (aperture in the head). If they, who have realized the Self (*Brahmavido janâh*), go forth (*prayâtâ*) in the six months when the sun moves north (*shaumâsâ uttarâyanam*), which is the day of the Gods, they meet on the way the deities of fire (*agni*) and flame (*jyoti*) as well as the deities which preside over Time, *viz.*, the day (*ahah*) and the bright fortnight (*shuklah*), under whose guidance they reach⁴ Brahma-loka and ulti-

1 Cf. Pari hatayogiyâncheñi prakarana / bolatiñ madhyeñ âleñ aiseñ vivarana / mhanuni Jagadvandyacharana / prasangeñ anusandhâna lâvito yâ shlokiñ // *Yathârthadipikâ*.

2 Cf. 'Yatra' mhanaje jyâ mârgiñ / 'kâle' mhanaje jyâ kâliñ te yogi—*Yathârthadipikâ*.

3 Cf. Etheñ Bharatarshabhâ mhanoni / Arjunâteñ yâ nâñveñ karuni / âlavi hridayiñ dharuni / gudbabhâva // Kiñ Somadattâehâ putra / Balhikâehâ pautra / tohi Bharatakulotpanna pavitra / yuddhiñ hatayogeñ sharira sodila // *Yathârthadipikâ*.

4 Cf. Maga tyâ tyâ kâlâehiyâ abhimâni / devatâ anukrameñ neti tyâ lâguni / antiñ Brahma-loka pâvoni / bhoga bhoguni Brahma pâve // *Chitsadânandalahari*.

mately they go to Brahma (*gachchhanti Brahma*). But if the Yogi goes forth in the six months when the sun moves south (*shanmâsâ dakshinâyanam*), which is the night of the Gods, he meets the deities of smoke (*dhumo*), night (*râtrih*) and also the dark fortnight (*tathâ krishnah*), who are able to take him only to the shining moon (*chândramasam jyotih prâpya*) which is the gate of *Svarga* (heaven), where he abides till he has exhausted his merit and returns once more (*nivartate*) to rebirth. The word 'tatra' in these verses refers¹ to both path and time. These two paths² are known as the *Devayâna* (the path of the Gods) and the *Pitriyâna* (the path of the *Pitris* or dead ancestors) or *Archir*³ *Mârga* (path of flame) and *Dhumra Mârga* (path of smoke), respectively, in the Upanishads⁴. They are described thus by Deussen :—

"A more detailed description of the way of the Gods is given in Chhând. 4-15-5. On the burning of the corpse the Soul enters into the flame, thence into the day, thence into the bright half of the month, thence into the bright half of the year (the summer season),

1 Cf. 'Tatra' mhanaje tetheñ / mârgiñ devatâ yâ jetheñ / âni 'tatra' shabdiñ etheñ / tyâ kâliñ hâhi artha || *Yathârthadipikâ*.

2 Cf. Ataeva Pitriyâna hâ panthâ / punarâvritti deta ase gâ sarvathâ / mhanoni nikrishta jâna hâ sarva tattvatâ / uttama panthâ Devayâneñ || *Chitsadânandalahari*.

3 Cf. Hâ uttama kâlu jâniye / ye yâteñ chi archir mârgu mhanije /ahmi akâlu jo Pândavâ / mhanitalâ to hâ jânâvâ / âni hâchi dhumra mârgu gâvâñ / punarâvritticheyâ || *Jnâneshvâri*.

4 Cf. Te'rchirabhi sambhavantyarchisho'haranha âpuryamânapak-shamâpuryamâna pakshâdyânshanmâsânudangaditya eti mâsebhyo deva-lokam devalokâdâdityamâdityâdvaidyutam tanvaidyutapuruśho mânasa etya Brahmalokân gamayati teshu Brahmalokeshu parâh parâvato vasanti teshâm na punarâvrittih || *Brih. 6-2-15*.

Te dhumamabhisambhavantidhûmâdrâtrim... || *Brih. 6-2-16*.

thence into the year, thence into the Sun, thence into the Moon, thence into the lightning and so finally into Brahman."

"Maintaining the Moon as the final goal the Pitriyâna (way of the fathers) was explained in other respects in analogy with the Devayâna (way of the Gods), the Soul entering into the smoke not the flame, the night not the day, the dark half of the month not the bright, the months of winter not of summer, the world of the Fathers not the year, the Akâsha not the Sun, and finally, as in the Devayâna, into the Moon, not however, as a transit station but in order to remain there as long as a remnant (of good works) yet exists."

As regards his descent, Mrs. Besant says:—

"When the time comes for return, the Devas carry him to the earth and he becomes food; it means that the physical permanent atom, which goes with you through all births and deaths, enters into the Earth and passes into some part of food, and by the food it enters into the father and from the father it passes to the mother, and there the new physical body is built."

The Blessed Lord speaks in these verses about *Krama Mukti* (Freedom by stages), which is not applicable to the *Yogabhrashta*¹ (Yoga-failed) referred to in Chapter VI, who stands for *Sadya Mukti* (immediate Freedom), and who must return here whether he dies in summer or winter. Deussen gives the following account of *Krama Mukti* in his '*Philosophy of the Upanishads*':— "Krama Mukti or release by stages, according to which the Souls that for their devotion ascend on the Deva-

1 Cf. *Shashthâdhyâyâñta yogabhrashta / to sadya mukti mârgiñi jâlâ bhrashta / hâ purvasañskâreñ punhâ kashta / hatayogiñ karuni apunarâvritti sâdhila || Yathârthadipikâ.*

yâna to Brahman are not yet emancipated, since they still fall short of Perfect Knowledge; nevertheless they do not return back to Earth (for it is said:—‘for such there is no return’) but attain Perfect Knowledge and therefore eternal deliverance in the world of Brahman before the end of the Kalpa, when that world also is destroyed. In the Upanishads the Krama Mukti appears to be already advocated by the Svet. Upa. I. 4. 1; II. 5. 7. The verse in Mund. 3.2.6 may, however, be still older:

“They who have grasped the meaning of the
Vedânta doctrine,
Perfectly resign, penitent, of unsullied purity,
In the world of Brahmâ at the end of time,
Will all be set free by the Indestructible.”

In the next verse, Shri Krishna tells that both the paths are eternal.

शुक्लकृष्णे गती हैते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥

“The two-fold path, the bright and the dark, is deemed to be the eternal track of the world (for) by the one (men) go never to return, by the other they return (but) again (to go not to return).”

Here, the two paths of Devayâna and Pitriyâna are called¹ by the names of *Shukla* (light) and *Krishna* (darkness), because they are their principal characteristics. They are said to be eternal in this world (*jagatah shâshvate*), because they go inevitably² with the world. They

1 Cf. Giteñita yâ dona mârgâñsa ‘shukla’ va ‘krishna’ ashâ sañjnâ dilyâ âheta tyâñchâ arthahi prakâshamaya âni andhakâramaya asâ âhe.—*Gitârahasya*.

The ways of the Fathers and of the Gods are described in *Prashna*.—*I. 9-10.*

2 Cf. Em be gati akhâ jagatni chhe, ne te anivârya chhe, Shâshvata chhe.—*Dvivedi*.

also meet with the approval¹ (*mate*) of the Blessed Lord, for, one of them (*ekayâ*), the Devayâna, leads to Brahmaloka, whence there is no return (*yâtyanâvrittîm*), and even when the other (*anyayâ*), the Pitriyâna, causes the Hatha Yogi to return (*vartate*) from the lunar light, yet, his next attempt to go to Brahmaloka is never fruitless. This idea is expressed by the word 'punah' (again) at the end of the verse, which is to be connected with *yâtyanâvrittîm* (goes never to return). Arjuna is, however, asked, in the next verse, not to allow himself to be deluded by this consent² (*mate*) of His, as it is not absolute but relative only. The *Krama Mukti* (Freedom by stages) of the Jnâni Hatha Yogis is declared to be superior to the goals of the Ignorant (*Ajnâni*) worshippers of the Lower Gods (*kâmâtmânah*) described in Chapter II³ as well as in Chapter IX⁴, and even to that of the Karma⁵ Yogis, but it is certainly much inferior to the

1 *OJ.* Nahi kalyânakritkaschid durgatim tâta gachchhati—*B. G. VI.40.*

Yâ doni gati sammata Malâ / kiñ uttarâyanîñ mokshachi jnâniyâlâ /
dakshinâyanîñ jari paratalâ / tari janmiñ dusariyâteñchi gati pâvela //
Teñchi uttarârdheñ bolato / kiñ eke gatineñ na paratechi to / âni dusare
gatineñ to paratato / pari punhâ tohi jâto apunarâvrittiteñ // 'Anyayâ
vartate punah' mhanoni / yâ shevatilyâ 'punah' shabdeñ karuni / 'yâtya-
nâvrittîm' yâ aksharâñsi yojuni / shloka vâkhâñâvâ beñ suchavi//
Yathârthadipikâ.

He sâyâsa dekhâñi mothe / âtâñ kaiseni pâñ yekola phite / mhanauni
yogîñ mârga gomate / shodhile donhi // *Jnânesheari.*

2 *OJ.* Atâñ yâ sammata donhi gati / mhanuni mhanjo Shripati /
mohali Arjunâchi mati / to moha pariharito yâ shlokiñ // *Yathârthadipikâ.*

3 *OJ.* Yâmimâm pushpitâm vâcham.....bhogaishvarya gatim prati—
B. G. II. 42 § 43.

4 *OJ.* Gatâgatam kâmakâmâ labhante—*B. G. IX. 21.*

5 *OJ.* Karma yogiyâchyâ gatibuni / yâ gati uttamâ yâ bhâveñ karuni /
Maja sammata mhanoni / Mi mhanataseñ hâ bhâva // Parantu jnânanishthâ
yogiyâ / ji sadya gati Dhananjayâ / tivaruni doni gati yâ / oñvâlilyâ tari
mahattva yâhi kâñhiñ pâvati ? // *Yathârthadipikâ.*

Supreme Goal (whether Nirguna or Saguna) of the followers of 'Sadya Mukti' (immediate Freedom)

नैते सूती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

"Knowing these paths, O Pârtha (Son of Prithâ) !, the Yogi is nowise deluded. Therefore, at all times, be knit in Yoga, O Arjuna !"

Those, who practise Yoga after Self-realization, become themselves¹ Brahma in due course. What necessity is there for them to carry the wind to the head and trouble themselves with breath exercises? Why should they count the days and nights of Brahmâ and undergo the painful task of watching in the Brahmaloka the rises and falls of the lower worlds? Why need they seek the help of the deities of fire and flame, day and year? To them all this is illusion. Canjee may be life to those who die of hunger, but on that account one, who can afford to have a better dish, would never care to taste it. Just so, knowing these paths, no Yogi would ever be deluded (*naite sriti jânan yogi muhyati kaschana*). Arjuna is, therefore, asked² at every time (*sarveshu kâleshu*) to be possessed of Yoga (*yogayukto bhava*). In the next verse, which is the last of this

1 Cf. Agâ ! je svarupiñ chitta yojiti / je Brahmachi houni jâti / te kâñ divasa râtri mojiti / Brahmâyâchi ? || *Yathârthadipikâ*.

Tari âtâñ deha aso athavâ jâvo / âmhiñ tavañ vastuchi kevala âhoñ / kâñ dori sarpatva vâo / dorâchiyâ kadauni // Aiseyâ bodhâcheni survâdeñ / mârgâmârgicheñ sâñkadeñ / teyâñ soham siddhâñ na pade / yogiyâñsi // Yeyâ kâraneñ Pândusutâ / tuvâñ hoâveñ gâ yogayuktâñ / yetuleni sarva kâliñ sâmyatâ / âpanapâñ yeila // *Jnânesvari*.

2 Cf. Agâ ! dushkâleñ je marati / tyâñsa kânji âmbila bari mhanâvi ye riti / taisi dohiñ gatinchi karitoñ stuti / amritapâna karanâriyâ tujapâsiñ // Kiñ jo yogi tyâchi mati / na mohe jânoni yâ gati / mhanuni yegayukta tuñhi sumati / hoya sarva kâliñ Arjunâ ! || *Yathârthadipikâ*.

Chapter, Shri Krishna says that all the goals¹ mentioned in religion, when compared with the one the Yogi attains to, are like glow-worms before the sun.

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाच्यम् ॥२८॥
इति श्रीमद्भगवद्गीतासूप्तिपत्तु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
क्षरब्रह्मयोगो नामाष्टमोऽध्यायः ॥ ८ ॥

“ The Yogi, having known all this (to be the Self), passes whatever fruit of meritorious deeds is prescribed in the Vedas, in sacrifices, in penances and also in gifts, and attains to the final and primeval seat. Thus ends the Eighth Chapter, entitled ‘The Yoga of the Imperishable Brahma’, in the dialogue between Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal, in the glorious Upanishads of the Bhagavad-Gitâ.”

The Yogi² referred to here is one, who after having realized the Self, makes his Reason steady and enjoys the Bliss whence words return (*Yato vâcho nivartante—Shruti*). He, therefore, secures immediate Freedom (*Sadya Mukti*), thus leaving behind (*atyeti*) the holy reward (*yat punyaphalam*) of the Freedom by stages (*Krama Mukti*), mentioned in the Vedas³ (*pradishlam Vedeshu*) for the Jnâni Hatha Yogis, as well as that of

1 Cf. *Ityâdi suryâpudheñ khadyota hoti / yogi pâvato aishâ padâprati / mhanuni bolato Jagatpati / adhyâyântiñ hâ shloka* // *Yathârthadipikâ*.

2 Cf. *Tari hâ yogi tochi nischita / kiñ Brahmiñ Brahmagama kari chitta / ‘yato vâcho nivartante’ hâ adbhuta / yoga jayâ yogiyâchâ* // *Yathârthadipikâ*.

3 Cf. ‘*Vedayantite vedâh’ mhanoni / jânaviti te Veda yâ arthâvaruni / purvokta mârga jyâñsa doni / te mârga te Brahmavette tyâ gati suchavi* // *Vediñ mhanatâñ Shripati / suchavi kiñ atikrami yâ gati / tyâ gatichi vâta pâhati / yogi pâve jyâ padâ* // *Yathârthadipikâ*.

heaven¹, said to be placed in sacrifices (*yajneshu*), penances (*tapahsu*) and also alms-giving (*chaiva dâneshu*), and merges (*eti*) in the Impersonal Brahma (*param*) or even (*cha*) goes close (*upa*) to the Personal God, Who is the primeval abode (*âdyam sthânam*), if he be a Jnâni Bhakta (Wise Lover). The Vedas are so called because they make you know (*Vedayantiti Vedâh*), that is, they help you in acquiring Knowledge of the Self through the Preceptor (*Âchâryavân purusho veda*). The word '*Vedeshu*' (in the Vedas), therefore, suggests the Freedom by stages of the Jnâni Hatha Yogis, and the other three words '*yajneshu*' (in sacrifices), etc., refer to the different goals secured by the faithful performance of optional duties (*karma phalam*). In the same² way, the word '*param*' (that which is beyond even the Shuddha Sattva) points out Nirguna Mukti and the words '*upa*' (having the sense of nearness or contiguity) and '*âdyam sthânam*' (One Who manifested Himself first and became the abode of the Wise Lovers) stand for Saguna Mukti. This Anâdi Vaikuntha is, however, gained³ by knowing all this to be the Personal God or the Self (*sarvamidam veditvâ*). This Truth was explained to

1 Cf. *Punyâcheñi dharmâcheñi jeñ kiñ phala / svargeñ svârâjyâdika sakala / atikramuniyâñ to kevala / jeñ kiñ nirmala shâstroktta paiñ* || *Chit-sadânandalahari*.

2 Cf. *Para mhanaje palikade / shuddha sattva hi jyâ alikade / tetheñ pâvata mhanatâñ ghade / kevala nirguna nirvâna* || *Para shabdeñ nirguna moksha dâvuni / jari saguna bhakta ase yogi aisâ houni / tari 'sthânamupaiti châdyam' mhanoni / yâ shabdiñ bole saguna moksha* || *Prakate pahileñ sarvâñhuni / tyâsa mhanâveñ âdya mhanoni / tochi saguna vaikuntharupeñ karuni / sthâna jâlâ muktâcheñi* || *Yathârthadipikâ*.

3 Cf. *Yetheñ nusatâ yogi pâve nirguna / sarvâtmâ bhakta pâve sthâna âdya saguna / mhanuni sarvâtmâ bhakti âpana / shlokiñ yâcha bolato* || *Konyâ bhaktikaruni / bhakta pâvato âdya sthâniñ / tari sarva heñ jânoni / pâvato mhane* || *Yathârthadipikâ*,

Arjuna only theoretically in the last Chapter, in the words ' *Vâsudevah sarvamiti*' (Vâsudeva is all), but he will now be made actually to realize it in the next Chapter, because he has already acquired practical Knowledge of Brahma from the answers (*Aksharam Brahma paramam.....nâstyatra sañshayah—VIII. 3-5*) he received to the seven questions (*Kim tad Brahma.....niyatâtmabhih—VIII. 1-2*) he was induced to put at the commencement of this Chapter. The principal advice¹ given to him subsequently is to remember the Personal God and fight (*Mâmanusmara yuddhyacha—VIII. 7*), as the latter was unavoidable by the Law of Karma, and the former would enable him to attain to Shri Krishna (which is the determined aim of his life) on account of the fact that the Soul, after the death of the physical body, is invariably transformed to that which he then remembers, it being the form on which his thoughts always dwell (*Yam yam vâpi smaran bhâvam.....sadâ tad bhâva bhâvitah—VIII. 6*). If he, therefore, were to practise the study of the Nirguna Brahma (Impersonal God), he would necessarily obtain Nirguna Mukti (*Sâyujyatâ*). It, however, falls, like the Saguna Mukti of the Bhaktas, into the category of Sadya Mukti (immediate Freedom). But those, who disregard the Worship of both the Impersonal Brahma and the Personal God after Self-realization and engage themselves in the difficult practices of the Hatha Yoga, such as stopping all the passages of the sense organs (*Sarva dvârâni sañyamya—*

1 Cf. *Ätmapratti sabajâ / tochi ätmâ vâte Adhokshaja / taricha bhakti nirdosha nirvyâja / ätmasâkshâtkâra bhajaniñhi // Hâ sadâ smarana bhakti-yoga / ghade, taricha hotâñ karmaja dehâchâ tyâga / ghade smarana sañyoga / ätmavetâñ saguna murtichâ // Arjunâsahi Deveñ / smarana sângitaleñ yâchi bhâveñ / kiñ prârabdhâ yuddhâdi bhogâveñ / âni Mâteñ smarâveñ sarvadâ // Yathârthadipikâ,*

VIII. 12), concentrating the life-breath between the brows (*Bhruvormadhye prānamāveshya*—*VIII. 10*) and raising it up to the head (*Murdhnyādhāyātmanah prānam*—*VIII. 12*), on the expiration of the period of their life, passing through the Brahmarandhra, go by the Devayāna Path (*Agnirjyotih.....ittarāyanam*—*VIII. 24*) to the Brahmaloka and obtain, after very long detention¹ (*Sahasra yuga paryantam.....te'horātravidojanāh*—*VIII. 17*), what is called *Krama Mukti* (Freedom by stages) with Brahma deva at the final dissolution of the Universe (*Sa yāti paramām gatim*—*VIII. 13*). If they happen², however, to go by the Pitriyāna Path (*Dhumorātrih.....dakshināyanam*—*VIII. 25*), they have to return from the Moonlight, but they soon get an opportunity of regaining the right track. The Jnāni Hatha Yogis are, therefore, deemed (*Mate*—*VIII. 26*) by Shri Krishna superior to the ignorant worshippers of the other Gods (*Ābrahmabhuvanāllokāh punarāvartino'rjuna*—*VIII. 16*) and, necessarily, the sinners mentioned in Chhāndogya³ 5.10.9, who have an independent⁴ path of their own, but certainly not to the Nirgunopāsakas and Jnāni Bhaktas (Wise Lovers), whose immediate Freedom is described in the words '*Saṅsiddhim paramām gatāh*' and '*Māmupetya*' in verse 15, '*Paramām gatim*' and '*Taddhāma paramam Mama*', in verse 21 and '*Param*' and '*Sthānamupaiti chādyam*'

1 *Cf.* Ātāñ dhāranāpurvaka yogeū karuna | archirādi mārgeñ karuni gamana | anekiñ kleshiñ vilambe moksha jāna | pāvale purna kathina ati || *Ohitsadānandalahāri*.

2 *Cf.* Tavañ ekeñ Brahmatvā jāije | āni ekeñ punarāvritti yeije | pari daivagatyā jo lāhije | dehāntiñ jeneñ || *Jnāneshvari*.

3 *Cf.* Steno hiranyasya surām pibascha gurostalpamāvasan brahmahā chaite patanti chatvārah panchāmaschācharastairiti.

4 *Cf.* Yāsacha 'tisarā' mārga aseñ mhanatāta (Chh. 5. 10. 8, Katha. 2. 6. 7).—*Gitārahasya*.

in verse 28, respectively. The Nirgunopâsakas or the Worshippers of the Impersonal Brahma, however, must have their grievances, as may be seen from the following pitiable cry¹ of the Saint Tukârâma.

“Thou art the Truth, Thou art the Truth, Thou art the Truth, O Viththala (God)! Why didst Thou manifest Thyself in this form of the Universe? Control, do control (please), this illusion of Thine. Why have we (poor Souls) been frightened? Name is attached to that which has no form. There is much ado about nothing. *Tukâ* says, why hast Thou become so skilful *i.e.*, why didst Thou at all become Saguna by means of Thy Yoga or skill, O Thou!, Who wert the unchangeable Nirguna (though) lacking in mercy?”

But, as it is not possible for the Personal God to avoid² this Universe, the same Prince of Philosophers begs for a particular kind of Knowledge in the undermentioned poems³, the practice of which puts an end to the cause of complaint without disturbing the Universe.

1 *Cf.* Satya Tuñi satya Tuñi satya Tuñi Viththalâ / kâñ gâ hâ dâvilâ jagadâkâra // Sâmbhâli sâmbhâli âpuli he mâyâ / amhâñsiñ kâñ bhayâbhita keleñ // Rupa nâhiñ tyâsi theviyeleñ nâma / latakâchi bhrama vâdhavilâ // *Tukâ* mhane kâñ gâ jâlâsi chatura / hotâsi nishtura nirvikâra //

2 *Cf.* Kâñ ho! mâyâ pragatate / jivâsa sañsârâ ânite / aiseñ mhanati te nenate / hâ vastumahimâ sahaja // Vrikshiiñ akasmâta phala / kiraniñ akasmâta mithyâ jala / Ishvara navhe icheñ mula / Ishvaratvahi ikaritâñ // *Nigamasâra*.

3 *Cf.* Aiseñ bhâgya kaiñ lâhatâ hoina / avagheñ dekheñ jana Brahmarupa // Maga tayâ sukhâ anta nâhiñ pâra / ânandeñ sâgara helâvati // Shânti kshamâ dayâ murtimanta angiñ / parâvritta sangiñ kâmâdikâñ // Vivekâsahita vairâgyâcheñ bala / dhagadhagito jvâla agni jaisâ // Bhakti navavidhâ bhâva shuddha kari / alankârâvari mugutamani // *Tukâ* mhane mâzi puravi vâsanâ / kona Nârâyanâ Tujavina //

Nara nâri bâleñ avaghâ Nârâyanâ / aiseñ mâzeñ mana kariñ Devâ // Na yo kâma krodha dvesha nindâ dvandva / avaghâ Govinda nihsandeho // Asâveñ myâ sadâ vishayiñ virakta / kâyâ vâchâ chitta Tuze pâiñ // Karoniyâñ sâhya puraviñ manoratha / vâheñ kripâvanta *Tukâ* mhane //

“When shall I have the good fortune to see all people as nothing but the form of the Personal God? The happiness which the sight will produce will be endless. The ocean of my heart will then roll with waves of joy. Peace, forgiveness and mercy will dwell incarnate in the body and desire and its friends will be homeless. Dispassion, strengthened by discrimination, will burn like the blazing fire. The addition of the nine modes of Worship, the purifiers of Faith (*Sattvā*), will shine as a crown over these ornaments. *Tukā* says—who will fulfil my wishes except Thee, O Nārāyaṇa?”

“O God!, enable my mind to realize men, women and children—all to be Nārāyaṇa (God). Let no such duality as desire, anger, hatred and slander touch me; let everything appear to be Govinda (God) without the slightest doubt. Let me always feel utter disgust for sense-objects and let my body, tongue and mind be ever attached to Thy Feet. *Tukā* says—Be merciful and by giving me (the necessary) help, fulfil my desires.”

The Knowledge solicited here is called *Saguna Jnāna* (Knowledge of the Personal God), which is imparted to Arjuna in the next Chapter. Its constant remembrance or practice ('*Abhyāsa yoga yuktena..... anuchintayan*' and '*Ananya chetāh satatam yo Mām smarati nityashah.....yoginah*'—VIII. 8 & 14) is the Love or Worship of the Personal God, which enables² the Lover to attain to His Eternal Bliss and Companionship

1 Cf. Sarvadā sarvātmatecheñ smarana / heñcha Saguna bhajanācheñ lakshana / yā jnānācheñ nāñva saguna / dharmyapadeñ uttarādhyāyāñta bolela// Nirguna jnāna saguna bhakti / áni parama purushārtha saguna mukti / aisi Gitā Bhagavadukti / sāra sakalāñ Vedāñcheñ // *Yathārthadipikā*.

2 Cf. Te âtmateñ Krishna charana / smarati antiñ teñchi smarana / Bhagavadrupa jyāñcheñ antahkarana / bhringa kita nyāyeñ jitāñchi // *Yathārthadipikā*.

in Vaikuntha¹ (*Antakâlecha.....sa Madbhâvam yâti nâstyatra sañshayah*—VIII. 5). The Knowledge of the Impersonal Brahma given in this Chapter is, however, essential for the purpose. The Knowledge of the Impersonal Brahma (*Nirguna Jnâna*), the Love of the Personal God (*Saguna Bhakti*) and the Freedom enjoyed in the Eternal Abode of Vishnu, the Supreme Goal of Human Life (*Saguna Mukti*), are, therefore, the three principal things taught in the Bhagavad-Gitâ and they form the substance of all the Vedas.

1 *Oj. Heñi traiokyachi Purushottama / aisâ jeyâchâ manodharma / teyâ âstikâchâ âshrama / Pândavâ gâ // Jnâneshvâri.*

CHAPTER IX

(NAVAMO'DHYÂYAH)

SYNOPSIS.—In the last Chapter, Arjuna realized, by Vyatireka Knowledge, the Self to be the Nirguna or Impersonal Brahma (Aksharam Brahma—VIII. 3) and, by Anvaya, all to be that ('Tat kritsnam' or 'paramam'—VIII. 4). The forms of things, as well as the Reason which recognises them, still remain to be accounted for. These, which the Nirgunopâsakas call Mâyâ or Illusion, Arjuna is asked here to realize as God or the Self, being the thought-forms of the Personal God (Saguna Brahma) like His incarnations. This Knowledge of the Personal God (Saguna Jnâna), named the Royal Science (Râja Vidyâ—IX. 2) or the Royal Secret (Râja Guhyam—IX. 2), is imparted to Arjuna in five ways, viz., to see (Pashya): (1) that He pervades all entities (Mayâ tatamidam sarvam—IX. 4), (2) that all entities dwell in Him (Matsthâni sarva bhutâni—IX. 4), (3) that He does not dwell in them (Nachâham teshvavasthitah—IX. 4), (4) that the entities do not dwell in Him (Nacha Matsthâni bhutâni—IX. 5) and (5) His Divine Power (Me yogamaishvaram—IX. 5). The first four convey the Knowledge (Jnânam—IX. 1) that although the entities appear they

do not actually exist, and the last is the Wisdom (*Vijnānam*¹—IX. 1) which enables Arjuna to realize everything visible as God or the Self. He is not, however, able to see the whole Universe at once in the Self, just as nobody is able to perceive by the senses the existence of the all-pervading atmosphere (*Vāyuh sarvatrago*—IX. 5) like the moving air (*Mahān*—IX. 5), although both exist in space (*Ākāshasthito*—IX. 5). God's Nature imagines the entities (*Mamātmā bhutabhāvanah*—IX. 5) under His supervision² (*Mayādhyaikshena*—IX. 10), but His actions do not bind Him (*Nibadhnanti*—IX. 9), because He is indifferent (*Udāsinam*—IX. 9) and not attached to them (*Asaktam teshu karmasu*—IX. 9). Men of brutal, demoniacal and delusive natures (*Rākshasim āsurinchaiva prakritim mohinim shritāh*—IX. 12) disregard (*Avajānanti*—IX. 11) Him, but those of God-like nature (*Daivim prakritimāshritāh*—IX. 13) worship Him with unwavering mind (*Bhajantyananya manaso Mām*—IX. 13). They are divided into six classes according to the way of their Worship:—(1st) by following the nine modes of hearing, etc., with mind always attuned (*Satatam kirtayanto Mām*—IX. 14), (2nd) by offering up the sacrifice of Knowledge (*Jnānayajnena*—IX. 15), (3rd) by regarding God as one (*Ekatvena*—IX. 15), (4th) as distinct (*Prithaktvena*—IX. 15), (5th) as manifold

1 Cf. *Pratyaksha hi heñ Bhagavadrupa dekhe Arjuna / yâcheñ nâñva purviñ bolileñ vijnâna / âni bhuteñ disoni nasati heñ jnâna / yâ jnâneñcha vijnâna heñ hoyā // Yathârthadipikâ.*

2 Cf. *Mi drishtâ, drishtine Mâzyâ, yite mâyâ charâchara—Samashloki.*

(*Bahudhâ*—IX. 15) and (6th) as all-pervading (*Vishvatomukham*—IX. 15). Of all these, the devotees, who worship Him in the forms of other Gods, go to their worlds, and when the merit of their actions is exhausted, return to this earth (*Kshine punye martya lokam vishanti*—IX. 21), because they follow the wrong method (*Avidhi purvakam*—IX. 23). To those, however, who worship Him alone, thinking of no one else (*Ananyâschintayanto Mâm*—IX. 22), He secures both Knowledge and Perfection (*Yogakshemam vahâmyaham*—IX. 22). This Path of Love is so easy that God accepts a mere leaf, a flower, a fruit, even water, that is offered with devotion (*Patram pushpam phalam toyam, &c.*—IX. 26). We are, therefore, asked to dedicate everything we do to Him (*Yat karoshi yad ashnâsi, &c.*—IX. 27), which is the first step of the Bhâgavata Dharma or the road that leads to the Supreme Being (*Mâmupaishyasi*—IX. 28). His nature being that of the *Kalpavriksha* (*Samoham*—IX. 29), the most sinful man (*Apichet sudurâchâro*—IX. 30), nay, even one born of the most depressed class (*Ye'pi syuh pâpayonayah*—IX. 32), who takes refuge with Him (*Vyapâshritya*—IX. 32), also reaches the highest goal (*Yânti parâm gatim*—IX. 32). Arjuna is, therefore, advised to fix his mind on Him, to love Him, to worship Him and to prostrate himself before Him (*Manmanâbhava Madbhakto Madyâji Mâm namaskuru*—IX. 34) with a view to be able to perfect the Knowledge imparted to him in Chapters VIII and IX.

O Thou God of Gods! Shri Krishna! Had not Thy Sweet Name the miraculous power to remove all difficulties in the way of understanding the true¹ meaning of Thy mysterious words, who would venture to touch Thy Holy Book—especially, the secret of secrets Thou didst reveal to Thy Beloved Disciple Arjuna, in this Ninth Chapter? What would even the deep knowledge of the Vedas and Shastras avail without Thy Grace? Tukârâma Mahârâja says² distinctly “Only by him, on whom He showers His Grace, is He comprehended. To him alone He reveals His nature.” What knowledge of the Vedas did the Vrijas possess, whose Love³ even Thy First-born envied? What Shastras had the elephant⁴ Gajendra committed to memory, which induced Thee to relieve him from the jaws of the crocodile? What scholarship enabled the child Dhruva to secure the eternal seat in the heavens? What progress in Sanskrit was made by the female servant Kubjâ that Thou wert pleased to

1 Cf. *Ananya sharanâgatâñiteñchi thâiñ pade / yathârtha artha Bhagavad vânichâ—Yathârthadipikâ.*

2 Cf. *Tukâ mhane kripâ karila Nârâyana / tarieha heñ varma pade thâve //*

Tukâ mhane Deva dâvila âpanâ / tarî jivapanâ thâva nâhiñ //

3 The following extract from the life of Lord Gauranga, in connection with the state of mind of the Gopis when they heard the sound of Shri Krishna's flute, shows the intensity of their Love:—

“In such haste did they dress themselves for the flight, that they put their ear-rings on their noses and their nose-rings on their ears, wrapped their vests round their heads and their veils round their breasts. Thus ludicrously attired they prepared to start.”

4 Cf. “The elephant alluded to was seized by an alligator and drawn into deep water. In his distress and despair he prayed to Narayana for his release from the water-monster's grasp. Vishnu took pity on him and saved him from his peril.” The story is given in the *Mahâbhârata—Shânti Parva*.

transform her into a beautiful lady ? The illiterate but simple and virtuous wives of the Sages of Gokula enjoyed, by Thy Worship, the Bliss which the husbands missed through vanity. Love¹ (*Bhakti*) is indeed a tremendous power ! It alone can achieve such wonders. O Merciful Father !, nothing but a loving heart is necessary to attain to Thy Lotus Feet, as Thou hast said to Uddhava in Shri Bhâgavata².

In the last Chapter, by the words 'Aksharam Brahma', Shri Krishna gave Arjuna the Vyatireka Knowledge, and by the word 'Paramam', the Anvaya Knowledge. As a matter of fact, the most important part of Knowledge consists in realizing the Brahma (I) beyond or separate from the Universe, which is Vyatireka, and (2) in the Universe made up of the three qualities, which is Anvaya. If this double experience (*Anubhava*) is confirmed by practice (*Abhyâsa*), the aspirant becomes free³: But Arjuna does not care for such Freedom, which is unaccompanied by blemishless Love (*Ananya Bhakti*). The Worshippers of the Impersonal Brahma (*Nirgun-*

1 Cf. Love for whom ? For the Supreme Lord Ishvara. Love for any other being, however great, cannot be *Bhakti*; for, as Râmânuja says in his Shri Bhâshya, quoting an ancient Âchârya, that is to say a great teacher :— “From Brahmâ to a clump of grass, all things that be are slaves of the birth and death that are caused by Karma, therefore they cannot be helpful as objects of meditation, because they are all in ignorance and subject to change.”—*Swâmi Vivekânanda*.

2 Cf. It is only by their affections that the milk-maids, cows, trees, beasts and reptiles and things of lesser intelligence reached Me and were happy.—*Shri Bhâgavata*, XI. 12. 8.

3 Cf. Anubhava titakâcha heñ yathârtha / mumukshu itakiyâneñ kritârtha / pari mokshahi na ichchhi Pârtha / ananya bhakta sakhâ âpulâ // Nusateñ jeñ saguna sâkâra bhajana / tyâhuni thora âtmajnâna / jnânâñtahi jnâna gahana / bhaktâsa ase tyâ parisa thora heñ // Tari yâhi guneñ bhakta adhika / Krishna kripâjaladharâche châtaka / tyâhuni úne nirgunopâsaka / kiñ vishva Bhagavadrupa heñ nenati // *Yathârthadipikâ*.

opásakas) are, undoubtedly, superior to the Worshippers of the Personal God who have not realized the Self, but they are still inferior to the Wise Lovers (*Jnâni Bhaktas*), who possess the additional Knowledge that the Universe is God. In the first verse of this Chapter, therefore, Shri Krishna tells Arjuna that He is going to reveal to him this secret of secrets (*Saguna Jnâna*).

श्रीभगवानुवाच—इदं तु ते गुह्यतमं प्रवक्ष्यास्यनसूयते ।

व्वानं विज्ञानसहितं यज्ज्ञात्वा मोक्षस्तेऽनुभात् ॥ २ ॥

“Now, I will speak to you, whose mind finds fault no more, this profoundest secret, Knowledge accompanied by Wisdom, which having known, you will be released from evil.”

The Blessed Lord now (*tu*) proposes to tell (*pravakshyâmi*) Arjuna the farthest secret (*guhyatamam*), because he is fully convinced, from what he has heard in the Fifth Chapter, that God is neither partial nor cruel (*anasuyave¹*), the reason being that He does nothing, and that the good or bad actions of the Individual Souls take place according to previous tendencies (*Svabhâvastu pravartate—V. 14*). When Arjuna heard the first half of the verse, he naturally wondered what further secret remained to be learnt, when he had already acquired both Vyatireka and Anvaya Knowledges. He is, therefore, told that it is nothing but complete Wisdom combined with Knowledge (*Jnânam vijnânasahitam*) that is being taught in this Chapter. In one sense, Vyatireka Knowledge is, of course, ‘*Jnâna*’ and Anvaya Knowledge ‘*Vijnâna*’, but, after securing both, there remain² still

1 Cf. Nacha Mâm yo'bhyasuyati—*B. G. XVIII. 67.*

2 Cf. Kiñ vividharupa jeñ juâna / tyâsa mhanâveñ vijnâna / anvayeñ
Brahmachi sarva pari bhâna / pratitisa yete te mâyâ // Āni vividhahi heñ
Brahma / aiseñ kalaleñ buddhisa varma / te buddhihi mâyâ dharma / Brahma
nirdharma te sarvathâ vritti navhe // *Yathârthatadipikâ*,

the forms of things as well as the Reason which recognises them as Impersonal Brahma. They are called *Mâyâ* (Illusion). When they too are realized as God (*Saguna Brahma*), they being only His thought-forms (*Kalpanâ*), then is the Anvaya Knowledge (*Wisdom*) complete. That is why this Knowledge of the Personal God is called 'Greater *Wisdom*' by Sir Edwin Arnold in his translation of the Bhagavad-Gitâ. The Worshipers of the Impersonal Brahma (*Nirgunopâsakas*) reject *Mâyâ*, just as children, who naturally like sugar, discard, through ignorance, images of sugar. The Wise Lovers¹ (*Jnâni Bhaktas* or *Sagunopâsakas*), however, enjoy the Bliss of the Impersonal Brahma like the *Nirgunopâsakas*, and, at the same time, accept *Mâyâ* as manifestation of the forms of the Personal God (*Saguna Brahma*), like the connoisseurs who enjoy the sweet taste of sugar, as well as admire the superb skill of the confectioner, in the images he makes of sugar. When one knows this (*yajjnâtvâ*) and confirms the experience by practice, he is entirely freed from the evil (*mokshyase'shubhât*) of Ignorance (*Avidyâ*). In the last Chapter, Arjuna received² simply undressed food, without which no dish can be prepared. Here, salt is added to it, so that he may have a complete meal. In the next verse, Shri Krishna describes the glory of this deepest-concealed lore, which is the treasure of Bhaktas alone.

**राजविद्या राजगुहां पावित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥**

¹ Cf. *Tyâjya mâyâñsha tyâñsa nâhiñ* / *Bhagavadrupeñ sevya teñhi* / *aiseñ vividha mâyâmayâcheñ jeñ kañhiñ* / *jnâna teñ vijnâna hâ bhâva* // *Vijnânâsahita yethuni* / *jnâna sâñgena svamul-heñ karuni* / *ashubha avidyâ tipâsunî* / *jnâna jânoni sutasi tuñ* // *Yathârthatadipikâ*.

² Cf. *Ashtamiñ koradeñ anna pahileñ* / *âpanachi Arjunâteñ didhaleñ* / *teñchi lavanâsahita râñdhileñ* / *aiseñ siddhârâna vâdhina âtâñ heñ mhanato* // *Yathârthatadipikâ*.

" It is the Royal Science, the Royal Secret. It is the best (light) of holiness. It is a Knowledge of the visible world. It is personal, easy to practise and inexhaustible."

Is not the hearing of Vedanta or the realization of Vyatireka and Anvaya Knowledges to be called a science? The answer is certainly in the affirmative. But the science, which the Great Master is now going to teach, is the king of all sciences (*Râja vidyâ*). Is not the realization of spirit, by the separation of matter through Vyatireka, a secret? Is not the realization of the same spirit in the matter thus separated a still greater secret? They are so, but the secret to be revealed here is the secret of secrets, the king of all of them (*Râja guhyam*). This is the holiest¹ of all holy things (*pavitramidamuttamam*), because it is not only such light² as purges the Soul from every sin, but it leaves no room for even Mâyâ (*Illusion*), which is the root of all sin, to exist. It is the realizing (*avagamam*) of the animate and inanimate world (*pratyaksha*³) as the Personal God, it being the form He assumes⁴ for the purpose of giving the Individual Souls rewards and

1 Cf. *Pavitra ugeñchi juñna nirdharma / āni heñ pavitra mhané uttama/ kiñ mâyâ mhanâveñ sthâvara jangama / heñhi jethen asenâ || Yathârtha-dipikâ.*

2 Cf. *Nahi jnânena sadrisham pavitram iha vidyate—B. G. IV. 38.*

Āni heñ pavitra ati uttama / sarva pavitrâñhoni sarvottama / aneka prâyaschitteñ karuni parama / pâpa adhama kâñhiñ nivarte || Pari sarvahi pâpa teneñkaruni / na jale prâyaschitteñ gâ bharvaseni / nâshaleñ tari vâsanârupeñ svakâraniñ / râhe ajnâni sukshmarupeñ || Chitsadânandalahari.

3 Cf. *Pratyaksha sthâvara jangama / heñ sarvahi Purushottama / aisâ hoyo avagama / teñ pratyakshâvagama bolâveñ || 'Sarvam khalvidam Brahma' / ityâdi bolati nigama / tari pratyakshâvagama / na mhanâveñ teñ juñna || Yathârtha-dipikâ.*

4 Cf. *Mamâtmâ bhuta bhâvanah—B. G. IX. 5.*

punishments according to their actions, just as He incarnates Himself to save them. To Him, therefore, there is no difference between the Universe and His Incarnations. What distinction can possibly be made between the coin in the Government Treasury and that which is in circulation, when both are made of the same metal and bear the same stamp of the Sovereign? If any doubt still remains as to the exact meaning of the attribute 'pratyakshāvagamam'; it is cleared by the word 'dharma¹', which follows it, and which means 'sadharma' or Personal as opposed to 'nirdharma' or Impersonal. It cannot be used here in the sense of an action producing merit, because Knowledge transcends all Action (*naishkarmyam*). Arjuna, here, thought that such Knowledge must be, indeed, very difficult to acquire. Shri Krishna, therefore, smiled gently, and consoled him by uttering the words 'susukham kartum²' (easy to practise). The reason of it is that, even when the aspirant is full of dispassion³ and practises Yoga regularly after Self-realization, if he does not possess this Saguna Jnāna (Knowledge of the Personal God), the sight of the world around him will be a stumbling-block in the way of his progress, like the serpentine form of a garland of flowers in the dark. In the next Chapter⁴, therefore, the Lord Himself will say that the Yoga

1 Cf. Jethēñ māyā tethēñ dharma / māye parateñ teñchi nirdharma / vishva āni Ishvara doni sadharma / heñ jnāna dharmya yā lāgiñ // Ātāñ punya janaka karma / tyāsahi mhanāveñ dharma / tari jnāna naishkarmya heñ varma / karmātitāsa dharma lāgenā // *Yathārthađipikā*.

2 Cf. It will bring joy to all the senses at one and the same time. If sugared milk can cure you of diseases, why spoil the palate with bitter doses of medicines?—*Life of Shri Jnāneshwara* by G. A. Natesan & Co.

3 Cf. Kiñ upajonihī vairāgya / abhyāsa kari sabhāgya / tathāpi tyāsa vāte abhāgya / pratyaksha heñ disatase // *Yathārthađipikā*.

4 Cf. Etām vibhutim yogancha.....nātra sañshayah—B. G. X. 7.

becomes an easy task to one who realizes this kingly secret. The facility and joy with which this is done may be illustrated by the example of the juggler, who, being accustomed to catch serpents, is not only not at all afraid to pick up a garland of scented flowers which happens to lie in his way, though it may be looking like a serpent, but he also enjoys its sweet fragrance. One may think here that this Knowledge is likely to be perishable as it is connected with Mâyâ (*Illusion*), which is a thing that appears but does not really exist. Certainly not, for it is said to be, 'avyayam¹' (unperishing), like the mirage² which appears regularly at midday and vanishes in the evening along with the rays of the sun. If, then, it is the chief science or the chief mystery and, at the same time, easy of practice, why do not all avail themselves of it? The question is answered in the next verse.

अश्रद्धानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य सां निवर्त्तते सृत्युसंसारवर्त्मनि ॥ ३ ॥

"Men without Faith in the path of this (Greater³ Wisdom), O Parantapa (Terror of Foes) !, not reaching Me, return to the path of this mortal world."

The reason why people fail to acquire this Wisdom (*asya*) is that they have no Faith (*ashraddadhânâh*) in the only path⁴ (*dharmasya*) of offering disinterested

1 Cf. Darshayâtmânamavyayam—B. G. XI. 4., where the 'Vishvarupam' is spoken of as 'avyayam'.

2 Cf. Jeñ kâlacheñ mrigajala / teñ âjacheñ dise pushkala / taiseñ Bhagavadrupa heñ kevala / âvirbhâva tirobhâva dâviteñ // *Yathârthadipikâ*.

3 Greater, of course, than Anvaya Knowledge, which is called 'Wisdom'.

4 Cf. Agâ ! yâ.jnânâchâ dharma / mhanaje yâ jnânaprâptisa mârga sugama / tyâchi ashraddhâ jyâsa tyâteñ durgama / kaiseñ navhe jnâna heñ // Chahuñ kadoni kânte / kalpavrikshâsa pâvane jyâ ekecha vâte / tyâ vâte na jâtâñ keñvi bhete / to kalpavriksha ? // *Yathârthadipikâ*,

work to God, *viz.*, the *Bhāgavata Dharma*, which leads to it. Many read¹ the Upanishads, the *Gitā* and the *Bhāgavata*, in which such sacrifice is declared to be necessary for Self-realization, which is the foundation of this Greater Wisdom, and yet, they continue to worship the other Gods with selfish aims. They are, therefore, said to come back (*nivartante*) from the fountain of immortality, without attaining to God (*aprāpya Mām*), to whirl round in the pool of death (*mrityu² sañṣāra vartmani*). Arjuna is addressed here by the name of 'Parantapa' (Terror of foes) in order that he may be ready to punish the foes and that, as he bears in mind the advice given to him in the last Chapter to remember God and fight (*Māmanusmara yuddhyacha*), his actions may be, like those of a true *Bhāgavata*, necessarily offered to Him as the Greatest of all Beings (*Parasmai Nārāyanāyeti samarpayettat*). Shri Krishna now imparts this Supreme Wisdom to him in the next two verses.

मया तत्भिदं सर्वं जगद्व्यक्तमूर्तिना ।
 मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥
 न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
 भूतभूतं च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

"By Me, of Form Unmanifest, all this Universe is pervaded. All entities live in Me, but I do not live

1 Cf. Shri Vāsudevākhya samarpanam—*Shruti*.

Yajnūrthāt karmano'nyatra ūc.—B. G. III. 9.

Kāyena vāchā manasendriyairvā buddhyātmanāvānusrita svabhāvāt /
 karoti yadyat sakalam parasmai Nārāyanāyeti samarpayettat // Shri
Bhāgavata.

2 Cf. Mrityu upari mrityu pāvati / marati upajati punahpunha—
Chitsadānandalahari.

Taisiñ aham mamatechiyā lamhidavadi / Māteñ īa pavatichi bāpudiñ /
 mhaunauni jaṇma maranāchi duṭhadī / dahulatēñ theliñ // *Jnāneshvari*.

in them. Nor yet do all entities live in Me. Behold My Divine¹ Power. The support of entities, yet not living in entities. My Nature imagines them.”

As Arjuna has already acquired practical Knowledge of the Impersonal Brahma, the Blessed Lord now gives the Knowledge of the Personal God (*Saguna Jnâna*²) in five ways, of which the first four deal with *Jnâna* and the fifth or last with *Vijnâna* :—(i) That all this Universe is pervaded by Him in the form unmanifest, that is, spiritual (*Mayâ tatamidam sarvam jagadavyaktamurtinâ*). In Chapter IV, Arjuna was advised to surrender himself to the Preceptor and to secure Knowledge of the Self, which would enable him to see all beings, without exception, in the Self and then in God (*Yena bhutânyasheshena drakshyasyâtmayatho Mayi*). This, however, he understood theoretically only. In the last Chapter, he realized the Impersonal Brahma in everything. Here³, as soon as he hears ‘*Mayâ tatamidam sarvam*’ (I pervade all this Universe), he looks at the body of Shri Krishna, which is *Vyakta* (manifest). The words ‘*avyakta murtinâ*’ (form unmanifest) are,

1 Cf. ‘Yoga’ yâ shabdâchâ artha alaukika sâmarthya kiñvâ yucti asâ jari kelâ tari avyaktâcheñi vyakta bânanyâchâ hû yoga kiñvâ yucti mhanâjecha mâyâ hoyâ.—*Gitârahasya*.

2 Cf. Tyâñta pudhiliyâ shlokâchâ eka charana / tethavari âdiñ jnânâcheñi vivarana / dusariyâ charaniñ Jagadvandyâ charana / vijnâna bolela pudhiliyâ shlokânta // *Yathârthatdipikâ*.

3 Cf. Artha hâchi kiñ Myâ vyâpileñ / mhanatâñ pâhela murtimanta heñ rupa âpaleñ / teñ heñ navhechi mhanatâñ âleñ / bhinnatva dohiñsahi // Tari Myâñcha vyâpileñ pari / tyâ svarupiñ vyakta nâhiñ murti bari / jari avatâra murti nânâpari / vyakti tyâchâcha bolâvyâ // Evam Myâñcha tyâ avyakta murti karuni / jaga sarva vyâpileñ mhanuni / pâheñ mhanatâñ Bhagavadaikya tyâvaruni / chidâtmatva apaleñchi to pâhe // Sahaja jyâ chidâtmatva sphurtivinâ / charâchara kâñhiñcha disenâ / to avyakta murti âtmâ Arjunâ / sarvâñ bhutiñ disoñ lâgalâ // *Yathârthatdipikâ*,

therefore, added to show the unity of the Self with God and cause him to realize his own spiritual Self, without which nothing can be seen in this Universe. That is the unmanifest form which Arjuna began to experience in all beings. While he is swimming in this Joy, the Blessed Lord exclaims (2) that all entities live in Him (*Matsthâni sarva bhutâni*), to impress upon the mind of the disciple the idea of Infinity, *i. e.*, to give him the experience¹ of the Self wherever his mind goes. There are innumerable waves in the ocean, but the human vision can reach upto a certain limit only, that is, the horizon, while the infinite ocean still remains beyond to be judged by the experience that one already possesses. Arjuna is thus enjoying his own infinity², when suddenly the words (3) that He does not live in them (*nachâham teshvavasthitah*) strike upon his ears. The object of this declaration is to do away with the distinction one would be disposed to make between the occupier and the thing occupied on the comparison of the elements or wet clothes and space or water, which do not suit the purpose. Otherwise, it would be highly anomalous to tell first that He pervades everything, then to admit that all is in Him and now to say that He is in none. The com-

1 Cf. Kiñ pâhe vyâpaka tvâkade / pariñ anantatviñ drishti napade / tritiya charaniñ hehi drishti ughade / sarva bhuteñ Majamâjiñ aiseñ bolatâñ // Samudrâchyâ ananta lahari / drishti dhâñvatâñ tyâñvari / drishti bhâge pari asecha uri / pudheñhi samudrâchi // *Yathârthadipikâ*.

2 Cf. Tiñ sarva bhuteñ Arjuneñ / svarupiñ pâhatâñ maneñ / anantatva anubhavitâñ Jagajjivaneñ / pudheñ boloñ ârambhileñ // Kiñ zaniñ âkâshiñ bhuteñ jaishiñ / chitsvarupiñ jadeñ pâhe taishiñ / kiñvâ jaliñ bhijaliñ vastreñ aishiñ / vyâpaka pari bhinnatva // Yâ bhedâchâ parihâra / kari chaturtha charaniñ Jagaduddhâra / kiñ Majamâji âheta bhuteñ charâchara / pari tyâ bhutâñta Mi asenâ // *Yathârthadipikâ*.

parisons suggested¹, therefore, to reconcile these three statements are those of the waves and the ocean, the mirage and the rays of the sun, the serpent and the rope and the ornaments and gold. For, of these several pairs, the second ones, such as the ocean, the rays of the sun, etc., cannot be said to dwell in the first-named, *viz.*, the waves, the mirage, etc., because the latter are a mere illusion having no independent² existence of their own apart from the former, which represent the really existing things. Here³, a doubt arises in the mind of Arjuna that, if this is so, why should Shri Krishna have said at all that all entities live in Him (*Matsthâni sarva bhutâni*)? This is cleared by saying (4) that the entities do not live in Him (*nacha Matsthâni bhutâni*). This apparent contradiction is to be explained⁴ in this way:—First, when Arjuna was told that all entities live in God (*Matsthâni sarva bhutâni*), the entities were

1 Cf. Kâñ bijachi jâleñ taru / athavâ bhâugâra teñ alankâru / taisâ Maja ekâchâ vistâru / teñ heñ jaga || *Jñâneshvâri*.

Rajju kbandeñ karuna / sarpadbhârâmâlâdri vyâpta jâna / kâñ suvarneñ ancka alankâra purna / vyâpta sampurna jayâ pari || *Chitsadâ-nandalahari*.

2 Cf. Mrigajala sâcha ase jari / taricha rashmi asati tyâ bhitari / taiseñ kalpita vishva Maja mâzâri / pari Mi tyâ mâzâriñ asechinâ || *Chitasadâ-nandalahari*.

3 Cf. Aishâ drishtântâchyâ koti / Shri Krishna dharuni potiñ / mhane bhuteñ Majamadhyeñ Kiriti / pari tyâ bhutiñ Mi naseñ // Aiseñ bolilâ Hari / toñ shankâ upajali yâ vari / kiñ bhuteñ mithyâ mhanoni jari / tyâñta Mi nahiñ mhanatase // Tari jiñ mithyâ tiñ Majamâjiñ asati / heñ viruddba bolilâ Jagatpati / aisi mhane joñ Arjunâchi mati / toñ mhane bhuteñhi nasatiñ Majamadhyeñ // *Yathârthadipikâ*.

4 Cf. Majamâji sarva asatiñ yâ boleñ / Arjunâ yâ lâgiñ boliloñ pahileñ / kiñ hiñ bhuteñ mhanoni hoteñ âleñ / pratitisa tuzyâ || Dharuna tuzi he pratiti / boliloñ kiñ bhuteñ Maja mâjîñ asati / Mi bhutiñ naseñ mhanoni mâguti / tiñ mithyâ mhanoni âpalyâ pratitineñ boliloñ // Tari Mâziyâ mateñ / Micha âheñ nahiñta bhuteñ / mithyâ pratiti yâchi tuteñ / bânatâñ guhya heñ vadaloñ jeñ tattva || *Yathârthadipikâ*.

assumed to exist from the disciple's standpoint. Secondly, when he was told that God does not live in them (*nachâham teshvavasthitah*), Shri Krishna gives His own experience of things, and, thirdly, when Arjuna realizes the Truth, the secret, that they do not live in Him (*nacha Matsthâni bhutâni*), is revealed to him. This may be illustrated by an example. A man happens to believe a rope lying in the dark to be a serpent. The rope notices the fact and tells him that the serpent he sees is in it (the rope). Then it says that it, however, does not exist in the serpent. A light is brought and the truth of the non-existence of the serpent ascertained. The man, thereupon, asks indignantly why the rope said at all that there was the serpent in it. The rope gently replies that there is no serpent in it, meaning thereby that, in the first statement it made, it simply traced the ideal¹ of the serpent, which was then in his (man's) head, to its cause, but when that illusion disappeared by the help of the light, it now openly announces the fact, *viz.*, the non-existence of the serpent. Another example will make the meaning of the verses more clear. The thread, of which a cloth is made, asks you first to see that it occupies all the pictures of beings woven in the cloth, and then, to see that the pictures dwell in itself. While you are doing this carefully, you are convinced that the hands, feet and all other limbs of the pictures are nothing but the thread. The thread, therefore, asks you now to see that it does not exist in the pictures. When you question the reason of its saying that the pictures dwell in

1 *OJ.* Heñ asoñ âñgiñ bharaliyâñ bhavandi / jaisiñyâñ bhavañti disati
 ârdi / taisiñyâ apuliyâ kalpanâ akhañdiñ / gamati bhuteñ // Techi kalpanâ
 sâñduni pâiñ / tari Miñ bhutiñ bhufeñ Mâzâñ thâiñ / heñ svapni hiñ pari
 nâhiñ / kalpâveyâ jogeñ // *Jnâneshvâri*.

it, the thread asks you to see that they do not dwell in it. These statements, although they appear to be contradictory to one another, are all true, because they are made according to the stages of knowledge at which the hearer arrives. Although the Universe is thus admitted¹ to be an illusion at every step, there is no means to avoid it as such until the death of the physical body. In what light, therefore, is it to be seen till then? The answer is (5) that it is to be seen as His Divine Power (*pashya Me yogamaishvaram*). This Universe, which does not really exist and yet appears, is the Power (*yogam*) of the Personal God or His attribute called 'Aishvarya', described fully in the Introduction. It is His Divine Skill². It is this Manifestation or Form of His which is eulogized in the Vedas (*Sahasrashirshâ purushah, etc.—Purusha Sukta*). Shri Krishna, therefore, by asking Arjuna to see His Divine Power (*pashya Me yogamaishvaram*), wishes him to regard³ the Universe as

1 Cf. Jeñ chitsvarupâcheñ lakshana / tyâhuni jada heñ vilakshana / jari mithyâ mhanoni Kamalekshana / pratipadiñ suchavito // Jada mithyâ hoya pari / sharira âhe 'joñvari / hâ pratyaya navhe duri / tari ugeñchi kâya mithyâ mhanâveñ ? // *Yathârthadipikâ*.

2 Cf. Heñ Maja Ishvarâcheñ châturya / sâmarthya Mâzeñ aishvarya / Veda âni munivarya / heñchi rupa Mâzeñ varniti // *Yathârthadipikâ*.

Mâzâ aishvarya yoga pâheñ nayaniñ / aghatana ghatanâ châturya iye janiñ—*Chitsadânandalahari*.

3 Cf. Yoga âni aishvara / yâ doñ shabdeñ Sarveshvara / rupa âpaleñ heñ charâchara / pâheñ mhanoni mhanatase // Vyatirekeñ âtmâ samajoni / anvayeñ Brahmachi sarva umajoni / bhâsa mhanâvâ mâyâ mhanoni / te Bhakta Bhagavadrueñ pâbati // Yâcheñ nâñva vijnâna / yâ mâgeñ bolileñ teñ jnâna / heñ pratyakshâvagama dharma heñ shraddâdhâna / pâvati Bhâgavata dharmâche // Chitsvarupa navhe indriya pratyaksha / teñ buddhisa dise aparoksha / indriyâñsa Krishna Ambujâksha. / dise taisiñ charâchara tadrueñ // Chidâtmatva anubhavâkade drishti / dise indriyâñsa Bhagavadrupa srishti / vinâ Bhagavadkripâ piyusha vrishti heñ achâta pika sarvathâ pikenâ // *Yathârthadipikâ*.

His Manifestation, exactly like His Incarnations. This is confirmed by XI. 8, in which He gives him His Divine Eye to see His Divine Power (*Divyam dadâmi te chakshuh pashya Me yogamaishvaram*). Thus, by Vyatireka, one realizes the Self; by Anvaya, he realizes all to be Brahma, and by this Saguna Knowledge, he realizes even the illusion to be the Form of the Personal God. The realization of the Universe as Impersonal Brahma by means of Pure Reason, and as Manifestation of the Personal God by the help of the Senses, is *Vijnâna* proper, a very rare gift, which can be secured only by the special Grace of God (*Dhâtu prasâdât—Shruti*). It is to this Divine experience that the Saint Kabir refers when he exclaims:—"O Sâdhu!, the simple union is the best. Since the day when I met my Lord, there has been no end to the sport of our Love. I shut not my eyes, I close not my ears, I do not mortify my body; I see with eyes open and smile, and behold His Beauty everywhere. I utter His Name, and whatever I see reminds me of Him; whatever I do, it becomes His Worship. The rising and the setting are one to me; all contradictions are solved. Wherever I go, I move round Him, all I achieve is His Service. When I lie down, I lie prostrate at His Feet. He is the only Adorable One to me; I have none other. My tongue has left off impure words, it sings His Glory day and night. Whether I rise or sit down, I can never forget Him; for, rhythm of His music beats in my ears. *Kabir* says: My heart is frenzied, and I disclose in my Soul what is hidden. I am immersed in that One Great Bliss which transcends all pleasure and pain." Arjuna, however, could not understand how this Universe, which was created by God's Nature, could be His own form. Shri Krishna, therefore, tells him that He is the sustainer

of the entities (*bhutabhrīt*), but He does not live in them (*nacha bhutastho*), because these forms of entities are only imagined by His Reason (*Mamātmā bhuta bhāvanah*) called Nature. He sustains the entities (*bhutabhrīt*), because He says He pervades them (*Mayātātam*) and they live in Him (*Mutsthāni sarva bhutāni*). That He does not live in them (*nacha¹ bhutastho*) is proved by the example of the rope, which does not dwell in the serpent, for, it has no existence. The entities, which the Nirgunopāsaka calls Māyā (*Illusion*), are to be regarded as His Thought-forms (*Kalpanā*) or Divine Power (*yogamaiśhvaram*), just² like Shri Rāma, Shri Krishna and other Incarnations of the Personal God. This idea is expressed³ in the words ‘*Mamātmā bhuta bhāvanah*’, the meaning of which is that His Reason or Power (*Ātmā, i. e., Buddhi* or *Chichchakti*) imagines the entities (*bhuta bhāvanah*). Now, if one were to ask why the Superhuman power of the incarnations is not observable in the Universe, the reply⁴ is, it is hidden, as that of even the incarnations is during childhood. The en-

1 Cf. Mi bhūteñ dharanāra mhanije Myāñ jiñ vyāpiliñ / tiñ Majamajñi boliloñ tevhāñ Myāñ dhariliñ / tyā bhutiñ Mi naseñ kiñ tuja kalaliñ / nāhiñtashiñ tiñ bhuteñ Majamadhyeñ || *Yathārthadipikā*.

2 Cf. *Sambhavāmyātmamāyayā—B. G. IV. 6.*

3 Cf. Rāmakrishnādyavatārakalpanā jaisi / kalpanā charācharāchi taisi / tevhāñ Māzi tanu na hoti kaishi / hiñ bhuteñ sakalahi ? || Yā bhāveñ mhanē Jagajjivana / kiñ Māzā ātmā ‘bhutabhāvana’ / ātmā buddhi Māzi mhanē Madhusudana / buddhi chichchakti kalpanā shakti Ishvarāchi // Te bhutabhāvanā Arjunā / mhanaje bhutānchi kari bhāvanā / bhāvanā mhanaje kalpanā / evam shakti Māzi bījuteñ kalpite hā artha || *Yathārthadipikā*.

4 Cf. Kiñ Krishna Jarāsandha bhayeñ pale / tari kāya sāmarthyāpāsuni tevhāñ chale ? / taiseñ charāchariñ asuni na kale / sāmarthya bālapaniñ jaiseñ Krishnāchēñ / Sāmarthya to charāchariñ / āchchhādoni ase yā pari / sukha duhkha bhoga to shiriñ / sthāpilā pratibimbāñsha jivāchiyā || *Yathārthadipikā*.

joyment of pleasures and suffering of pain, of course, fall to the lot of His reflections, the Individual Souls. Arjuna, thus, completely grasped the point and began to realize the Universe as God or the Self. He became Shri Krishna Himself ! One difficulty, however, suddenly cropped out, *viz.*, that, while Shri Krishna had ordered him to see all the entities in Him (*Matsthâni sarva bhutâni*), he was unable to see the whole Universe in one view, although whatever portion of it came to his notice, either by sight or by memory, could easily be realized by him as the Self. It¹ is solved in the next verse.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

“As in space there remains always air, both all-pervading and great, so, know that all entities live in Me.”

The ubiquitous atmosphere (*vâyuh sarvatrago*), which always occupies space (*yathâkâshasthito nityam*), is also the great air (*mahân*), which moves to and fro and which we actually feel by its touch. When, therefore, both² of these are in space, how can we deny the existence of the former because it is not preceived,

1 *Cf.* Aikya maja âni yâsa khareñ / pari yâsa sarva bhuteñ disati
ekasareñ / maja teñ pâhaneñ nakale bareñ / myâñ âpanâñta kaisiñ pâhâviñ
tiñ sarva ? // Maja jeñ jitakeñ âthavateñ / titakeñchi teñ pratyayâsa yateñ /
vishva aparimita urateñ / teñ kaiseñ majamâjiñ myâñ avadhârâveñ heñ
sarva ? // *Yathârthadipikâ*.

2 *Cf.* Mahâvâyu to jo vârâ / chanchala houni lâgato sharirâ / to
gaganiñ ase taisâcha Pândukumârâ / naye pratitisa tohi gaganiñcha âhe
mhanâvâ // ‘Tathâ sarvâni bhutâni / Matsthâni tyupadhâraya’ mhanoni /
Krishna mhane kiñ Majamâjiñ mhanaje ye riti karoni / tuñ âpanâñtahi sarva
bhuteñ avadhâriñ // Tari âkâshiñ dvidhâ vâyu drishtânteñ / âpanâchi
mâjiñ smriteñ âni asmriteñ / âheta sarvahî bhuteñ / avadhâriñ aiseñ Arjunâ //
Yathârthadipikâ.

like the latter, by the senses of touch or hearing? Nay, when one feels warm and uses a fan, he actually experiences the cool effects of the silent atmosphere, which is a sufficient proof of its existence. In the same way (*tathâ*), Arjuna is asked to realize (*upadhâraya*) all the entities (*sarvâni bhutâni*), *viz.*, those he remembers as well as those he does not remember, in God (*Matsthâni*), that is, in the Self. This imaginary world of the elements called matter, we are unable to comprehend without the Self, who, being impersonal in nature, is to be realized by Reason only, just as fire is to be secured through wood or some other combustible thing. Although, therefore, the Self prevades the whole body, yet, we recognise him in those parts only to which our attention is drawn. We cannot, on that account, say that he does not exist in other parts. We ought, therefore, to know the Self¹ wherever our Reason reaches and, thus, we realize him in all. In the third verse of this Chapter, Arjuna has been told that those who have no Faith in the Bhâgavata Dharma, that is, the Path which leads to God and of which sacrifice is the first step, do not reach Him, but sink again into the realm of flesh. Now, it is said in the Shastras that all merge in Brahma at the time of the *Mahâ Pralaya* or final dissolution of the Universe. If, then, the faithless, who unite with Him, cannot help coming back again to this earth, what reason is there to believe that the Jnânis would not also be forced to return²? This question is answered in the next verse.

1 Cf. Âtmayânta bhuteñ sakala / âtmâ bhutiñ tarangiñ jaiseñ jala /
 pari drishti jetheñ pâhe nivala / tetheñ jala taranga doni disati // Âni
 jetheñ na pâvali drishti / tetheñhi jaliñeha ase taranga srishti / prastutiñ
 kripâmrîtâchi vrîshti / yâechi bhâveñ yâ shlokîñ hotase // *Yathârthadiñikâ*.

2 Cf. Fralayiñ upâdhisahita jiva / milati ure nirguna svayameva /
 tethoni punbhâ hotase udbhava / upâdhichâ âni jivâchâ // Aise Brahmiñ

सर्वभूतानि कौतेय प्रकृतिं यांति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥७॥

“At the end of a Kalpa, all entities, O Kaunteya (Son of Kunti) !, enter My Nature; and at the beginning of a Kalpa I again send them forth.”

Here, the Blessed Lord says that all the entities¹ emanate from Him (*visrijāmyaham*) at the beginning of a *Kalpa* or world-age (*kalpādau*), because they go into His Nature (*prakritim*² *yānti Māmikām*) at the end of a *Kalpa* in Ignorance. But those, who have realized the Self and for whom nothing like matter exists, have no idea of what dissolution (*Pralaya*) is. Why should they enter Nature at all? They merge in Brahma. They are not, therefore, included in the class of entities (*sarvāni bhutāni*). The vehicles (*Upādhi*) of those, who believe themselves to be the frail body, enter Nature at the end of the Universe, and so, they are bound to come out of it at its beginning, like trees springing forth from seeds. But when an earthen vessel containing water is broken and the water destroyed, the reflection of the sun can no more appear there. In the same way, with the destruction of the Jnāni's Ignorance, the vehicle is also destroyed, and so, it can never then come back to Nature. The word 'sarva' (all), used at the beginning of this verse, shows that, by

pāvale / te jevhāñ paratale / tevhāñ hehi jari jnāni bhale / tari parataticha
aiseñ mhanāveñ // *Yathārthatadipikā*.

1 Cf. Agâ Kuntisutâ! Mâzi prakriti / ji kari ·pralayotpatti / hiñ bhuteñ
titeñ pâvati / kalpakshayiñ yâ karitâñ punarbhava // Ātmâ jihîñ olakhilâ /
jadabhâga mithyâ lekhilâ / tibiñ to nâhiñcha dekhilâ / pralaya kâla //
Evam sakala vedavedânta / bolati hâcha sidhânta / kiñ Brahma pâvale je
bhâgyavanta / te pralayiñ na milati prakrititeñ // *Yathārthatadipikâ*.

2 Cf. Tari iye Mâziye prakriti / mahâkalpâñchâñ antiñ / sarva bhuta
vyakti / aikyâsi yeñti // *Jnânesvari*.

‘*kalpakshaye*¹’ (end of an age), we are to understand the final² dissolution of the Universe (*Mahâpralaya*) and not the ordinary one (*Naimittika*), which takes place at the close of Brahmâ’s day, as described in verse 18 of the last Chapter. When Shri Krishna says that He creates again (*visrijâmyaham punah*) the entities, He means He does it through His Nature (*Prakriti*), for, when people say the king has taken³ a castle, they really mean that the soldiers fought and captured it for the king. This point is made clear in the next three verses.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
 भूतग्राममिमं कृत्स्मवशं प्रकृतेवशात् ॥ ८ ॥
 न च मां तानि कर्माणि निवध्नंति धनंजय ।
 उदासीनवदासीनमसकं तेषु कर्मसु ॥ ९ ॥
 मयाऽध्यक्षेण प्रकृतिः सूयते सच्चराचरम् ।
 हेतुनाऽनेन कौतेय जगद्विपरिवर्तते ॥ १० ॥

“ Wielding My own Nature, I send forth again and again this whole realm of entities, (driven) helpless by the power of Nature. Nor do these actions, O Dhananjaya (Wealth-grasper)!, bind Me, Who remain as one unconcerned and unattached to those actions. Nature gives birth to the moving and unmoving, while I but look on ; because of this, O Kaunteya (Son of Kunti)!, the Universe revolves.”

1 Cf. Mhanatâñ kalpakshaya / suchavi mahâpralaya / kalpâdi shabdeñ mâyechâ udaya / to prathama srishtikâla // Kalpa shabdeñ Brahmâyâchâ divasa / mhanoni dinapralaya dinasrishti yâsa / mhanoni naye kiñ sarva shabdârtha rasa / vâyâñ jâto yâ artheñ // *Yathârthadipikâ*.

2 Cf. Bhavâpyayau hi bhutânâm—*B. G. XI. 2.*

3 Cf., Jaiseñ râyeñ keleñ nagara / aiseñ prasiddha bolati samagra / vichâritâñ grihâdi vyâpâra / râyâche kara kâñhiñ na kariti // *Chitsadâ- nañdalahari*,

When Shri Krishna says that He creates¹ (*visrijāmi*), over and over again (*punah punah*), this collection of various forms and names, this whole realm of entities (*bhutagrāmamimam kṛtsnam*), by resorting to His Nature (*prakritim svām avashtabhyā*), two questions arise:—(1st) Where was this Nature after the dissolution of the Universe? and (2nd) How does He resort to it? The answer to the first question is that, before the beginning of the Universe, Nature lies hidden in the Impersonal Brahma, as does the mirage² in the rays of the sun at sunset. Some would say here that the expression 'nothing then exists' implies the existence of Time, but the Brahma itself, then, represents Time (*Nāsadāsinnosadāsittadānim—Rig Veda*). For, referring to the same Time (*Tadānim*), the Shruti continues to say there is nothing else besides it (*Tasmāddhānyannarah kinchanāsa*). The Impersonal Brahma is, therefore, the Eternal, Universal and Unconditioned Time (*Akhanda Kāla*), referred to in the 33rd verse of Chapter X. (*Ahmevākshayah kālo*). The other, which is conditioned and not eternal, is reckoned by the rotation and the revolution of the planets, *viz.*, hours, days, years, yugas and kalpas. That too is said to be an emanation (*Vibhuti*) in the 30th verse of the same Chapter (*Kālah kalayatāmahaṁ*). Thus, Time cannot be the cause³

1 Cf. Tari hechi prakriti Kiriti / Mi svakiya sahajeñi adhishtin / tetha tantu samavāyeñi patiñ / jevi vināvani dise // Kimbahunā iyāpariñ / Miñ nijaprakrititeñ añgikāriñ / āni bhutasrishti ekasari / prasaroñchi lāge // Jeñ hā bhutagrāmu āghavā / ase prakriti adhinu Pāndavā / jaisi bijāchiyā velā pālavā / samartha bhumi // *Jnāneshvari*.

2 Cf. Tevhāñi kiranarupeñ kiraniñ / hoteñ mhanāveñ teñ mrishā pāni / taisi prakriti nirgunarupeñ nirguniñ / srishtikālā purviñ hoti mhanāvi // *Yathārthadipikā*.

3 Cf. Evam kālahi navhe kārana / Brahmi prakriticheñ hotāñ chālana / ti karuni drashtā saguna / srishti nirmāna, karitase to srishtikāla // *Yathārthadipikā*.

of Nature. In fact, when the Nature manifests itself, the Impersonal Brahma becomes the Personal God, the Witness and Creator of this Universe. The conditioned or non-eternal time begins, therefore, with the creation. The answer¹ to the second question is that He resorts to Nature (*prakritim avashtabhyā*), just as the rope resorts to the serpent, or the thread to the piece of cloth or the clay to the vessel, that is, as the real essence (*Adhishthāna*) does to the unreal appearance (*Vivarta*). Nature being in the form of an effect, is not seen after the dissolution of the Universe, when its cause, the Lord of the Universe, is asleep. The serpent appears on the rope only when there is the witness. It is, however, by Nature that God sees Himself as well as Nature, just as it is by means of the tongue that we announce our own existence as well as that of the tongue. Nature, without which God is Impersonal (*Nirdharma*), like the tongue, knows neither itself nor the witness. It is, therefore, in the Brahma, as mirage is in the rays of the sun, or serpent in the rope, or waves in the ocean, that is, in short, as effect is in the cause. The word 'svām²' (my) is, therefore, used to show that the effect is not different from the cause. Now, a third question arises, *viz.*, that, even if Nature manifests itself again and again, why should the entities follow it? The reply given is that they have no will of their own, being controlled by Nature (*avasham prakritervashāt*). When Arjuna heard that God creates

1 Cf. Prakriti adhishthuni nirmitoñi mhane / toñi Arjunāsa khuna bāne / vivartāteñi adhishthi adhishthāna he jāne / pātra Bhagavatkripceñi // Rajju adhishthi sarpāteñi / shukti adhishthite rupyāteñi / tantu adhishthi patāteñi / ghatāteñi mrittikā // *Yathārthadipikā*.

2 Cf. 'Prakritim svām adhishthāya' mhanoni / prakriti bhinna nase aiseñi 'sva' shabdeñi karoni / suchavi kiñi kārya kāranāvasthā donhi / prakritichyā Maja vegalyā nāsatī hā bhāva // *Yathārthadipikā*.

the entities by the help of Nature, he thought that the Individual Souls, who are said to be fettered, also did actions in the same way. How, then, could the Personal God be free from bondage? Shri Krishna answers¹ the query, by saying that His actions do not bind Him (*na Mām tāni karmāni nibadhnanti*), because He is unattached to them (*asaktam teshu karmasū*) and remains aloof as one unconcerned (*udāśinavadāśinam*), neither doing anything nor causing anything to be done. He calls Arjuna here '*Dhananjaya* (Wealth-grasper)', with the object of giving him to understand that he need not be disappointed on that account, for, even then, He is not indifferent to a person like him, who regards Him as dearly as the covetous man does his treasure and has, therefore, bound Him by his Love. This attachment of the Lord to His Lovers and His indifference to the rest can be reconciled with His attribute of Justice, only on the ground of His being of the nature of the Kalpa-vriksha (*Ye yathā Mām prapadyante—B. G. IV. II*). The Personal God has no motive or desire in doing actions, because He sees everything to be Himself. This is His attribute of Dispassion, and one who knows it also acquires it. This important fact was mentioned once in the Fourth² Chapter, and is repeated here, in the Ninth, for the benefit of Arjuna as well as for that of

1 Cf. Yarhaviñ iye prakriti vikāriñ / eku Miñchi ase avadhāriñ / udāśināchiyā pariñ / kari nā karaviñ // Dipu thevilā variñ / kavanātēñ niyami nā nivāri / âni kavana kavani pari / rāhāte teñ ase nene // To jaisā kāñ sâkshibhutu / grihavyâpâra pravritti rahitu / taisā bhutakarmiñ anâsaktu / Miñ bhutiñ aseñ // *Jnâneshvari*.

. Jaisā koni uprekshaku pariyesi / pâheñ doghâñsi vivâdatâñ // Tyânciyâ jayaparâjayâkârana / harsha vishâda nâhiñ tayâlâguna / pari nirvikâra aseñ sâkshi houna / taisâ jâna sâkshi aseñ // *Chitsadânandalahari*.

2 Cf. Na Mām karmâni limpânti na Me karma phale sprihâ / iti Mām yo'bhijânti karmâbhîrnasa baddhyate—*B. G. IV. 14*.

all His Lovers. He cannot, therefore¹, be fettered by actions, nor those who have realized the Self. The Ignorant Souls are, however, bound by them, because it is impossible for them to do anything without desire and be indifferent to the shells of worldly things, so long as they actually see them to be nothing but real silver. Now, one would say² that, when the Nirguna or Impersonal Brahma is said to be the constituent of this Universe, how can a Being who possesses the attributes of dispassion, etc., be called the cause of it? Shri Krishna, therefore, says that, although Nature begets all that is moving or still (*prakritih suyate charâcharam*), yet, it is He Who is the Supervisor or Master (*Mayâdhyakshena*) of it. Arjuna is called here 'Kaunteya³' or 'the Son of Kunti' in order that he may understand that, as he is born of his mother because of his father, so does the Universe go round (*jagadviparivartate⁴*) by reason of this, viz., His supervision (*hetunânena⁵*). This supervision, under which Nature brings forth what is living or lifeless (*sacharâcharam*), is however, due to Pure Sattva. Here, His function may be compared to that of the earthly king, who collects money

1 Cf. Yâ lâgiñ karmeñ Maja na bâdhiti / aiseñ jâna tuñ sarvârthiñ / aiseñcha anahankâreñ je karma kariti / tehi na limpati karmaphaleñ || Âni karmaphala sâcha dekhati / aham kartâbhîmâneñ âcharati / te koshakarâchiyâ pari bâdhijati / murkha sarvârthiñ kâya sâñgoñ || *Chitsadânandalahari*.

2 Cf. Tevhâñ jagâcheñ upâdâna kârana / Brahma teñ mhanâveñ nirguna / jayâsi he vairâgyâdi guna / jagatkârana na mhanave tayâteñ || *Yathârtha-dipikâ*.

3 Cf. Kaunteya mhanaje Kunti suta / yâ nâñveñ gahana bhâveñ âlavi Bhagavanta / kiñ janani pâsunî putra upajato nischita / pari te prasavate svapatichyâ hetu karoni || *Yathârtha-dipikâ*.

4 Cf. Jagâchi ghadâmoda châlali âhe—*Gitârahasya*.

5 Cf. Jaisâ loka cheshâñ samastâñ / hâ nimitta mâtra kâñ savitâ / taisâ jagaprabhâviñ Mi Pândusutâ / hetu hoñ || *Jnâneshvâri*,

from his subjects in the shape of taxes and utilizes it towards the employment of soldiers, etc., for their own protection. There are two parts¹ of *Mâyâ* (Illusion)—one is that which knows that it is Brahma and by means of which the Impersonal Brahma becomes the Personal God. It merges in the Impersonal Brahma after the dissolution of the Universe. The Personal God is then supposed to be in His 'Yoganidrâ' (sleep at the end of the world). The other part is that which calls itself *Mâyâ*. It is this Nature (*Prakriti*) whose Supervisor or Master (*Adhyaksha*) is the Personal God. Thus, the Personal God, Who knows Himself to be the Impersonal Brahma and Who also knows all, is both² the material and efficient cause of this Universe. As clay is the material cause of an earthen vessel, so is the Nirguna or Impersonal Brahma that of the Universe. But, as the Personal God (*Saguna Brahma*), by the help of the first part of *Mâyâ*, knows Himself to be the Impersonal Brahma, He can justly be said to be the material cause of the Universe. Again, as the potter is the efficient cause of the vessel, so, the Personal God, Who is Omniscient and Who creates entities according to the actions of the Individual Souls, is also that of the

1 Cf. Evam prakritiche bhâga doni / eka Brahma âpana mhanoni / yâ akhanda pratyayenî karuni / nirguniñ sagunatva // Prathama sphure Brahma âpana / to Ishvara teñi Brahma saguna / mâyâ Mi mbanavoni dusareñ sphurana / te prakriti to Ishvara tichâ adhyaksha // *Yathârtha-dîpikâ*.

Kalpânte bhutamâtra prakriti etale trigunâtmaka mulaprakritimâñ vilina thâya chhe, te prakriti Mâri etale Mârâmâñ râheli, Mâre adhina chhê, ne tethiya kalpano pachho ârambha thâya tyâre huñ e prakritino adhyaksha thayi etale tene mâtra sattâsphurti arpanâra hoi enâ mânthija pachho badho sarga vistarâvuñ chhuñ.—*Dvivedi*.

2 Cf. Evam jagatkârana nirguna teñi chi âpana mhanoni jyâsa vâte to saguna / to sarva jâne mhanoni jagâcheñ dvividhahi kârana / Ishvara mhanâvâ // *Yathârtha-dîpikâ*.

Universe. It is He Who mercifully takes the trouble to preach this Gitâ for the benefit, not only of Arjuna, but also of all mankind. And yet, alas!, unfortunate men like Duryodhana¹, regarding Him as an ordinary human being, do not care to worship Him. They are described in the next two verses.

अवज्ञानंति मां मृद्गा मानुर्पां तनुमाश्रितम् ।
परं भावमजानंतो मम भूतमहेश्वरम् ॥ ११ ॥
मोद्याशा मोद्यकर्मणो मोद्यज्ञाना विच्छेतसः ।
राक्षसीमासुरों चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

“ The foolish, ignorant of My Supreme Nature as the Great Lord of entities, disregard Me, as I have assumed a human body. Vain are their hopes, vain their deeds and vain is their knowledge, senseless as they are, partaking of the nature of brutal, demoniacal and delusive natures”.

People, who are deluded (*mudhâ*), disregard God (*avajânanti Mâm*), because they find Him clothed in human form. (*mânushim tanumâshritam*). To treat like ordinary men, those great ones, who, laying aside or concealing their greatness, move freely among the masses, is to show disregard² or disrespect to them. The mistake³ here lies in their not knowing the highest

1 *OJ. Kiñ Duryodhanâdi mudha jana / na kariti Tyâcheñi bhajana / jo svayeñi Paramâtmâ bhavabhanjana / manushya mâniti Tayâlâ || Yathârtha-dipikâ.*

2 *OJ. Mhanoni Mâzâ avamâna / kariti te mudha jana / thorâsa nichâ-samâna / mânaneñi apamâna to hâchi || Yathârtha-dipikâ.*

Maja advaitâsi dujeñ / Maja akriyâsi kâjeñ / Miñ abhoktâ kiñ bhunjeñ / aiseñ mhanati || Jñâneshvari.

3 *OJ. Evam jo Mâzâ paramabhâva / kiñ Mi sarva bhutâñchâ Mahe-shvara Devâdhideva / to Mâzâ bhâva mhanije teñ Mâzeñ abhinava / rupa te mudha nenati || Yathârtha-dipikâ.*

nature or glorious form (*param bhâvamajânanto*) of Him, Who is not only a God of entities, like Brahmâ and others, but Who is the God of Gods (*bhuta maheshvaram*), the material as well as the efficient cause of this Universe. Arjuna, however, could not understand why Duryodhana and his wicked companions should not have Faith in Shri Krishna, when they had actually so many opportunities of seeing Him work miracles. In the same way, one is surprised to find some learned men, who read the Glory of Incarnations in the Vedas, Shastras and Puranas, also take no heed of them. The Blessed Lord gives the reason of their indifference to Himself by dividing them into three classes: 1st, those who worship the other Gods with worldly motives, 2nd, those who work disinterestedly but do not offer their actions as sacrifice to the Personal God, and 3rd, the Materialists (*Chârvâka*) and Dualists (*Dvaitavâdi*). The hopes of the men of the first class are said to be vain (*moghâshâl¹*), because it is as useless for them to expect the fruit of their present actions in this life as it is to expect fruit from a seed before it grows itself into a tree. The actions of the men of the second class are vain (*moghakarmâno²*); because, without sacrifice, they fetter the Souls by producing rebirth (*Yajnârthât karmano'nyatra loko'yam karma bandhanah—B. G. III. 9*). The knowledge of the

1 Cf. Âshâ jayâchi vyartha / kiñ prârabdhiñ nâhiñ to purushârtha / âpanâsa hou mhanoni tadartha / Maja tâkoni bhajati kshudra devatâteñ // *Yathârthadipikâ*.

Javañ âkâru yeku dekhati / tavâñ hâ devo aiseñ mhanati / maga tochi vighadaleyâñ thakati / nâhiñ mhanauniyâñ // *Jnânesvari*.

2 Cf. Eka ugicha nishkâma karmeñ / kariti varnâshramokta dharmeñ / tritiyâdhyâyâfita bolileñ tyâ nemeñ / Vishnucharanîñ na arpiti // *Yathârtha-dipikâ*.

third class of men is vain (*moghajnâna*¹), because it is impossible² for any body to realize the Self without purification of heart, which is secured only by the hearing and singing of the Glory of the Incarnations of the Personal God. Although some of them may be able to understand the verbal difference between spirit and matter, yet, such knowledge has no power to break the chain of births and deaths. The importance of the Worship of the Personal God cannot be expressed in stronger terms than those used by the Sage Shuka in the following³ verse:—"If the Knowledge of the Absolute Brahma, which transcends action, be void of the emotional devotion of Achyuta (Personal God), it lacks in attractiveness. Much less is that path excellent, where actions are performed with a selfish object, or which, if performed with no selfish end, are not consecrated to God." (*Shri Bhâgavata*—I. 5. 12). All these three classes of men are said to have no sense (*vichetasah*), because they do not know their own interest. They are not able to grasp the true meaning of the religious books they read, on account of the evil tendencies with which they are born (*Naisargika*) and which are the results of their past actions. These

1 Cf. Âtâñ moghajnâna / tyâñta doñ prakâriñche jâna / eka veda shraddhâhina / eka vedâshrita // Chârvâka Bauddha ityâdi / yâñsa sbraddhâ nase. vediñ / je vedapramâna âni bhedavâdi / bheda tyâñche tyâñta kitieka // Shabdajnânicha te hoti / kalali jari âtmânâtma viveka riti / na bâne svarupa sâkshâtkâra sthiti / Bhagavatprasâdâvâñchuni // *Yathârthatadipikâ*.

2 Cf. Sattvam na cheddhâtaridam nijam bhaved vijnânamajnâna-bhidâpamârjanam / gunaprakâshairanumiyate bhavân prâkâshate yasyacha yena vâ gunah // *Shri Bhâgavata*.

Kemake temane je uttamottama mahâ phala Brahmânu bhava te thatuñ nathi.—*Dvivedi*.

3 Cf. Naishkarmyamaptyachyutabbâvavarjitam na shobhate jnânamalam niranjanam / kutah pñnah shashvatabhadramishvare nachârpitam karma yadapyakâranam //

evil tendencies, again, give us a three-fold¹ classification of the natures to which they are wedded (*prakritim shritâh*), viz., 1st, that of those who indulge in acts of hatred and cruelty to mankind, like the Râkshasas (semi-human beings, brutal and blood-thirsty), called 'râkshasim', 2nd, that of those who indulge in the unlawful enjoyment of sense-objects, like the Asuras (the Daityas and Dânavas, the opponents of the Devas), called 'âsurim', and 3rd, that of those who indulge in delusion and turn their back upon discrimination, called 'mohinim'. As all three of them, however, have, more or less, the desire of sense-objects in common, they are treated under the general head of Demoniac nature (*âsurim prakritim*) in Chapter² XVI, where a more detailed description is given of them. In the next three verses, Shri Krishna speaks of men of Godlike³ nature, such as the Pândavas, Bhishma, Uddhava, Vidura and others.

महात्मानस्तु मां पार्थं दैवीं प्रकृतिमाश्रिताः ।
भजत्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

1. Cf. Te Mâzeñ svarupa nenati / âni Mâzi avajnâchi kariti / tyâstava râkshasi prakriti pâvati / tamogunâchi murti sarvasveñ // Jiye prakriti karitâñ jâna / avihita hiñsâ kariti purna / prânimâtrâchâ dvesha tayâñ lâguna / anartha jâna jeneñ pâvati // Taisicha âsuri prakritiche pâika / ashâstriya vishaya bhoga aluka / âni mohini te jnâna bhrañshaka / âshrâyile dekha mudha te // *Chitsadânandalahari*.

Sarvathâ hiñsâkârâchi he prakriti / râkshasi prakriti isa mhanati / kiñ asurâñta manushya bhakshiti / techi mhanâve râkshasa // Daitya âni dânavâ / he asura pari mânava / kevala vishayâsakta bhâva / buddhichâ tayâñchyâ // Asu mhanije indriyefñ / ra mhanije ramaneñ nischayefñ / indriyadvârâ vishayâsakta atyanta svayeñ / asura te Bhagavadbhakti rahita je // Karâveñ na karâveñ hâ viveka / yâchyâ vîparita bhâva moha aviveka / aisâ sañskâra naisargika / mohini prakriti te mhanâvi // *Yathârthadipikâ*.

2 Cf. *âsuram Pârtha Me shrinu—B. G. XVI. 16.*

3 Cf. *âtâñ daivi svabhâvâcheñ varnana karitâta.—Gitârahasya.*

सततं कीर्तयन्तो मां यतंतश्च द्वच्नताः ।
 नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥
 ज्ञानयज्ञेन चाप्यन्ते यज्ञंतो मासुपासते ।
 एकत्वेन पृथक्त्वेन वहुधा विश्वतोमुखम् ॥ १५ ॥

“But the high-souled ones, who possess a God-like nature, knowing Me as the inexhaustible source of (all) entities, worship Me with none else in mind. Constantly glorifying Me, and striving steadfastly and prostrating themselves before Me with Love, worship Me, being always attuned. And others, again, offering up the sacrifice of Knowledge, worship Me, as one, as distinct, as manifold and as all-pervading.”

They are said to be persons of great or noble minds (*mahātmānah*), who have no material desires, who enjoy perfect peace of mind, who are extremely kind-hearted, who do no harm to any being and who have the patience to forgive even the most serious faults. They partake of God’s nature (*daivim¹ prakritimāshritāh*). They know Him to be the beginning as well as the end of the Universe, just as everybody knows gold to be the beginning and end of ornaments. What is the ornament, then, during the period of its existence? Certainly nothing but gold. So do they know Him to be the entities even when they exist. This is the meaning of ‘*jñātvā Mām bhutādimavyayam*’ (knowing Me the inexhaustible or eternal source of all the entities). With such Knowledge, they

1 Cf. Devāchi prakriti te daivi mhanati / jethenī shama dama dayā
 shraddhā sampatti / abhaya sattva sañshuddhi iye ritī / prāpta sarvārthī^ñ
 tayāñ aisi // *Chitsadānandalahari*.

Abhayam sattva sañshuddhih.....daivimabhijātasya Bhārata—B. G.
 XVI. 1-3.

worship¹ the Personal God with unwavering mind (*bhajantyananyamanaso*), that is, with minds not turned elsewhere. The way in which they worship is described thus. They exert themselves in the direction of the practice of the Vyatireka Yoga (*yatantah*²) like the Nirgunopâsakas and (*cha*) also, while enjoying the Bliss of the Anvaya Yoga, continue unendingly, with unswerving Faith, all the nine modes of Love mentioned in Shri Bhâgavata³ (*satatam kirtayanto Mâm dridhavratâh namasyantascha Mâm bhaktyâ*), which are neglected by the Worshippers of the Impersonal Brahma. They are:—(1st) *Shravanam* or the hearing of the praise of Vishnu and listening to talks and songs about the Lord; (2nd) *Kirtanam* or the repeating of His Names, the chanting of His praise and singing songs about Him; (3rd) *Vishnoh smaranam* or the remembering of Him, that is, constantly thinking about Him; (4th) *Pâdasevanam* or doing homage to Him; (5th) *Archana*

1 Cf. Mhanoni jyâncheñ ananya mana / Maja vâñchuni anyâcheñ na kariti bhajana / Pârthâ ! Mâteñcha bhajati te jâna / tattva Mâzeñ jânuni // *Yathârthadipikâ*.

Aisiyâ avinâshi Ishvarâteñ / jânonyâñ Maja ekâteñ / maga Majachi bhajati sarvârtheñ / ananya chitteñ teñ hi sâñgoñ // *Chitsadânandalakari*.

Aise je mahânubhâva / je daiviye prakritiche daiva / je jânauniyâñ sarva / svarupa Mâzeñ // Maga vâdhateni premeñ / Mâteñ bhajatâti je mahâtme / pari dujepana manodharmeñ / sitale nâbîñ // *Jnâneshvâri*.

2 Cf. 'Yatantascha' mhanaje yatna hi kariti / mhanaje yatna karitachi Mâteñ kirtiti / 'yatantascha' mhanatâñ chakâreñ Shripati / svarupa samâdhi donihi suchavito // Karaneñ svarupâkâra antahkarana / itakeñcha yatna shabdâcheñ vivarana / tyâñta chitsvarupa tantusphurana / jadapatîñ smaraneñ bâ anvaya samâdhi // Tari mukhiñ nâma arthiñ drishti / tyâ jnânadrishtisa Bhagavadrupa srishhti / pâhe gâye nâche kari amrita vrishti / je ayakati tayânten // *Yathârthadipikâ*.

3 Cf. The Bhâgavata religion was the immediate stimulus to the synthesis of the Bhagavadgitâ. It is actually suggested that the teaching of the Gitâ is identical with the doctrine of the Bhâgavatas. It is sometimes called the Harigitâ.—*Indian Philosophy by Prof. Radhâkrishnan*.

or worshipping Him; (6th) *Vandanam* or making obeisance to Him; (7th) *Dásyam* or rendering service unto Him; (8th) *Sakhyam* or behaving like a friend to Him and (9th) *Ātmanivedanam* or dedicating oneself to Him. As a matter of fact, only two modes are directly mentioned here, *viz.*, repetition of the Names and Glory of God (*kirtayantah*) and salutation or bowing (*namasyantah*), but the addition¹ of 'cha' to the latter shows that all the nine modes are included in them. The word 'satatam²' (constantly) is attached to the former, because it is the most important³ of all the modes, it anticipates all and is one that can always be practised with ease. It destroys Ignorance, it reveals the spirit, and it enables one to enjoy Living-Freedom. Without

1 Cf. 'Namasyantascha' mbane Shripati / kiñ namaskārahi Māteñ kariti / navavidhā bhakti karuna namaskāreñhi bhajati / namaskāra hi kariti yā shabdiñ hā artha // *Yathārthadipikā*.

Āni chakāreñ karuni navavidhā bhakti / yethēñ bolile svayeñ Shripati—*Chitsadānandalahari*.

Te mahātmāo nirantara Māruja kirtana kare chhe, arthāt shravana kirtana smarana pādasevana ādi navadbā bhakti chhe te kare chhe.—*Dvivedi*.

2 Cf. Tyāñta eka bhaktiñta dusari / bhakti na ghade pari / kirtana sarva bhaktiñta ghadateñ mhanoni Hari / kirtaniñcha bole satata shabda // *Yathārthadipikā*.

3 Cf. Nāmeñ ajnāna nāse / nāmeñ ātmā prakāshe / pāvale jivanmukta dashe / nameñcha karuni // *Yathārthadipikā*.

Yamu mbane kāi yamāveñ / damu mbane konāteñ shoshāveñ / tirthēñ mhanati kāi khāveñ / dokbu oshadhā nāhiñ // Aiseni Māzeni nāma ghosheñ / nāhiñ karita vishvāchiñ duhkheñ / āgbaveñ jagachi mahā sukheñ / dumadumita bharileñ // *Jnāneshvarī*.

Vediñ jo Harikirtaniñcha mahimā kclā ase ādareñ / kotheñse tari Vishnusukta avagheñ shodhoni pābā bareñ // Tyā madhyeñcha tritiya vargahi 'bhavāmitro' ase to mahā / tyāchihī tisari richā 'tava tamustautāra' nāmeñ pahā // *Vāmana Pandita*.

Tamustautārah purvyam yathāvidrutasya garbham janushā pipartana / āsyā jānanto nāma chidvivaktana mahaste Visbno sumatim bhajāmahe // 3 // (R. San.)

it, no action becomes perfect¹. Even the Blessed Lord spoke² once to Nârâda that although He is everywhere, He is to be found always where His Lovers chant His Name and Glory. It is to be understood, however, that all the acts of devotion are offered³ as sacrifice to God, Whom they realize everywhere. Thus⁴, being always attuned, they worship Him (*Mâm nityayuktâ upâsate*). These are the Wise Lovers; whose conviction is that Vâsudeva is all (*Vâsudevah sarvamiti*—VII. 19). There are others, too, who adore by offering sacrifice of Knowledge, that is, by making the purified Reason steady in the Self (*jnâna yajnena châpyanye yajanto Mâmupâsate*). Their sacrifice is already described in the 27th verse⁵ of Chapter IV. The words ‘*châpi*⁶’ (and also) added to ‘*jnâna yajnena*’ (by the sacrifice of Knowledge) show that they also follow the nine modes of Worship mentioned in the previous verse, but they are more attached to the sacrifice of Knowledge. The remaining four⁷ ways, which are inferior to the two

1 Cf. *Yasyasmrityâcha nâmoktyâ—Shruti.*

Om tatsat iti nirdesho—*B. G. XVII. 23.*

2 Cf. *Nâham vasâmi Vaikunthe &c.—Shri Bhâgavata.*

3 Cf. *Iti puñsârpita Vishnorbhaktischennava lakshanâ—Shri Bhâgavata.*

4 Cf. *Kiñ shravanâdi bhakti kariti / âni vanduni Mâteñ arpiti / dridhavrata aiseñ bhajati / bhaktiyukta hâ bhâva || Yathârthadipikâ.*

5 Cf. *Sarvânindriya karmâni prâna karmânicchâpare / âtmasañyama yogâgnau juhvati juânadipite ||*

6 Cf. ‘*Jnânayajnena châpyanye*’ mhanoni / ‘*châpi*’ yâ doni akshareñ karuni / purvokta bhaktih suchavuni / vishesheñ jnâna yajneñ yajati mhanatase || *Yathârthadipikâ.*

7 Cf. *Evam nirguna samâdhi jnâna yajna / ekatva tatpada tvampada aikya mâtra jânatâ âtmajna / âni prithaktve jijnâsu je navhati abhijna / ekatva upâsaneche /* Âtâñ bahudhâ mhanaje bahuprakâra / kiñ Indrâdirupeñ eka Ishvara / mhanuni yajna kariti chatura / karma kândiñ || *Vinâ tantu na dise murti / aisi charâcharâchi âtma sphurti /* ‘*vishvatomukha*’ vishva murti / hechi upâsanâ ekâsi || *Yathârthadipikâ.*

already given, are only briefly touched in the second half of the verse. By 'ekatvena' (as one) the Blessed Lord means those, who have only realized the Self but have had no practice in Yoga, and by 'prithaktvena' (as distinct) the Seekers of Knowledge (*Jijnâsu*), who have not yet realized the Self. The latter², however, are not blamed by the Shruti 'Na sa veda yathâ pashuh' like the Dualists (*Bhedavâdi*), because they have full Faith in the unity of the Individual and Universal Souls and they worship God in this manner in order to realize the Truth. The word 'bahudhâ'³ (as manifold) refers to those, who follow the Path of Action (*Karma Mârga*) and worship Indra and other divinities as forms of God. We are told, lastly, of those who worship God as *Vishvatomukham* (all-pervading), believing Him to exist in all the animate and inanimate objects in this Universe, like thread in the images woven in a piece of cloth. To this class also belong the Western Pantheists. Shri Krishna gives details of this Worship in the next two verses.

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
मंत्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥
पिताऽहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमौकार ऋक् साम यजुरेव च ॥ १७ ॥

"I am the Vedic sacrifice, I am the sacrifice laid down in the Smritis, I am the food for the Manes, I am the healing herb, I am the sacred verse, I too

1 Cf. Kiñ samâdhi sukhâchi sthiti / na pâvoni bhâviti ekatva mâtra—*Yathârthadipikâ*.

2 Cf. Tevhâñ na mhanâveñ he bhedavâdi / je nishedhile pashusamâna Vediñ / he jijnâsu advaitavâdi / aparokshâubhava ichchhiti // *Yathârthadipikâ*.

Advaita heñ nigama siddha khareñ tathâpi, nâhiñ malâ anubhava svâsukha svarupiñ / to Ishvarâ i maja ghadñ mhanauni Devâ jijnâsu sevila, tayâsa phalela sevâ // *Brahmastuti*.

3 Cf. Daivamevâpare, &c.—*B. G. IV. 25.*

am the ghee, I the fire, I the offering burnt. I am the father of this Universe, the mother, the creator (who is) the grandsire, the Holy One to be known, the syllable **Om**, the **Rik**, **Sâma** and **Yajuh** also."

Sacrifices are of two kinds, *viz.*, those ordained by the *Shrutis* (*kratuh*¹), like *Agnishtoma*, and those prescribed by the *Smritis* (*yajnah*), like *Vaishvadeva*. The word 'svadhâ' refers to the *Shrâddhas* (funeral rites performed in honour of deceased relatives) and the *Tarpanas* (the libations of water to the Manes of the deceased ancestors). It means literally the balls of rice and water with sesamum seed, offered as an oblation to the dead, as opposed to 'svâhâ', which is an oblation made to Gods indiscriminately. 'Aushadham' is, properly speaking, product of the herbs, that is, food prepared from vegetable or medicine. It is food that satisfies hunger and gives strength, and medicine that cures diseases. 'Mantram' is a Vedic hymn addressed to any deity. 'Âjyam' is clarified butter, 'Agnih' is fire and 'Hutam' is that which burns. The Personal God's 'Jnânaguna' or attribute of Knowledge, already described in the Introduction, is suggested² here, *viz.*, the consciousness that the birth, existence, growth, ripeness, decay and death of things are merely the thought-forms (*Kalpanâ*) of Him, Who created first the Mind out of Himself and then produced *Brahmâ*³, the grand-father

1 Cf. Tari kratu jo kiñ shrautâgni jâna / agnishtomâdika nipuna / yajna hâ mhanije vaishvadevâdi lakshana / mahâ yajna tyâñteñhi mhanati // *Ghitsadânandalahari*.

Kratu mhanaje shrutyukta homa rachanâ / yajna te smrityukta—
Yathârthadipikâ.

2 Cf. Prastutiñ kratu, yajna, shrâddha tarpana / kriyârupa kalpuni âpanâ âpana / jáloñ Mi svayeñ shadguna / heñ suchavi // *Yathârthadipikâ*.

3 Cf. To Ishvarâchâ putra mânasa / Brahmâ loka pitâmaha mhanâve jyâsa / Sanakâdi Marichi Kardamâdi tyâsa / jále mânasasuta sakala //

(*pitāmahah*) and creator (*dhâtâ*) of the Universe. In the beginning, Sanaka and a few others were born of his mind (*Mânasaputra*). The last two of them were Manu and his wife Shatarupâ, who were entrusted with the task of procreation. They¹ were thus, respectively, the father (*pitâ*) and mother (*mâtâ*) of this world (*asya jagato*). They came to this earth and began to eat food, which Brahmâ created for them by his mind. Then began the creation by cohabitation (*Mithuna srishti*), for the growth of which the assistance of the Gods and dead ancestors was necessary. Thus came into existence all the different sacrifices and offerings, which are only things imagined by God (*Mamâtmâ bhutabhâvanah—B. G. IX. 5*). They are all, therefore, mere appearances, and the holy (*pavitram*²) reality to be known in them (*vedyam*) is the Impersonal Brahma. The Vedas Rik, Sâma and Yajus, which also include the fourth Atharvana, are, however, the means to realize Hîm, and the syllable 'Om'³ that is, the Name of God, is the very

Tyâñta purusha eka Manu mhanoni / Shatarupâ mhanoni tyâchi kâmini / maneñchi doni nirmuni / Brahmâ mhane srishti karâ // Tiñ dogheñ bhutalâ âliñ / bhutaliñ anneñ bhakshuñ lâgaliñ / tiñ anneñhi nirmâna keliñ / maneñchi karuniyâñ Brahmayâneñ // *Yathârthadipikâ*.

1 Cf. Maharshayah sapta purve.....imâh prajâh—B. G. X. 6.

2 Cf. Mhanoni uttarârdhiñ Jagatsvâmi / âdicha mhanato kiñ vedya Mi / mhanaje jadiñ patiñ shâvara jangamiñ / vedya Mi tantu chitsvarupa // Pavitra aiseñ teñ Mi Govinda / tyâsa sâdhana chârihi Veda / rigveda, yajurveda, sâmaveda / atharvana sangraha tihîñchâ // Tyâñta shreshtha oñkâra / to Micha varnarupa Sarveshvara / kiñ srishti sthiti sañhâra / trimurti pratipâdya oñkâriñ // *Yathârthadipikâ*.

3 It is stated in the Mândukyopanishat that 'Om' kârâ is all this Universe (*Omityetadaksharamidam sarvam*), which is Brahma (*Sarvam hyetad Brahma*), and that this Self, who is of four kinds, is also Brahma (*Ayam âtmâ Brahma so'yamâtmâ chatushpât*). The four kinds of the Self are the four mâttras of the 'Om' kârâ (*Pâda mâttrâ*), viz., (1) *Akâra*, who is the *Vaishvânara* enjoying the bodily pleasures in the waking state,

essence of all of them. The Individual Souls, who dwell in this world of matter, are also the reflections of God, but, as they do not know themselves, they have to bear the fruit of their actions. In the next two verses, therefore, Shri Krishna tells us that He is Himself¹ their Judge as well as the Justice done to them according to their actions, *viz.*, the different goals awarded to them.

गतिर्भर्ता प्रभुः साक्षी लिवासः शारणं लुहृत् ।
 प्रभवः प्रलयः स्थानं निधानं वीजमव्ययम् ॥ १८ ॥
 तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
 अमृतं चैव सृत्युच्च सदसञ्चाहसर्जुन ॥ १९ ॥

“(I am) the goal, the husband, the Lord, the witness, the abode, the shelter, the loving friend, the source, the dissolution, the stay between, the receptacle and the inexhaustible seed. I cause heat. I hold back and send forth the rain. I am immortality and also death and I am that which is good and that which is bad, O Arjuna ! ”

The principal goals (*gatih*²) are four in number :— 1st, Salvation or Freedom ; 2nd, World of the Gods ; 3rd, World of men and 4th, World of lower animals and inanimate objects (*Sattve pralināh svaryānti, naralokam*.

(*Jāgaritasthāno sthulabhu^g Vaishvānaro^{’kārah}*), (2) *Ukhāra*, who is the *Taijas* enjoying the imaginary pleasures in the dreaming state (*Svapnasthāno praviviktabhu^h taijasa ukarah*), (3) *Makāra*, who is the *Prājna* enjoying the bliss in the deep sleep state (*Sushuptasthāno ānandabhu^h prājno makārah*) and (4) ‘ *Amātrā* ’ or ‘ *Ardhamātrā* ’ (as he is sometimes called), who is the *Pratyagātmā* enjoying the Divine Bliss in the *Turyā* or fourth state (*Amātra chaturtho[’]vyavahāryah prapanchyopashamah shivo[’]daitah*).

1 Cf. *Tyānsa karmānurupa phala / tīñ phaleñ phaladātā Micha sakala—Yathārthadipikā*.

2 Cf. “*Gamyate iti gatih karma phalam // Brahmā vishvasrijo dharmomahānavyaktamevacha / uttamam sāttvikimetāñgatimāhurmanishinah*”—*Uhitsaddānandalahari*.

rajolayâh, tamolayâstu nirayam yânti Mâmeva nîrgunâh—Shri Bhâgavata). God Himself has become all these goals, having regard to the actions of Individual Souls in this world (*Karmânubandhini manushya loke*—B. G. XV. 2). This is, however, illusion (*Mâyâ*), of which He is the husband¹ or master (*bhartâ*). Why should He assign goals to them? Because, He is their Lord or Judge (*prabhuh*) and also Witness (*sâkshi*²), Who sees all that they do. Why does He see their actions? Because, He is their residence (*nivâsah*) in Whom they dwell. If people are dealt with according to their actions only, why do the wise worship Him? Because, like the wishing-tree, He is the shelter or protector (*sharanam*) of those who surrender themselves to Him. But, unlike the wishing-tree, being Omniscient³, He is also the loving friend (*suhrit*) of all, because He has created the Vedas, Shastras, Puranas and the Saints to guide them and to relieve them of their miseries (*Vedântakrit vedavideva châham*—B. G. XV. 15). If, however, foolish persons do not take advantage of them and suffer pain, He is not to be blamed for that, just as a king is not responsible for the starvation of the idle beggars who do not care to go to pauper-houses. God is also the rise or beginning (*prabhavah*), the setting or end (*pralayah*),

1 Cf. To vishva shriyechâ bhartrâ / Miñchi gâ Pândusutâ / Mi gosâñviñ samastâ / trailokyâchâ // *Jnâneshvare*.

2 Cf. Prâniyâñchâ shubhâshubha dekhatâ / to Mi sâkshi jâna pâñ tattvatâ / sarva bhuteñ vasati tetheñ tiñ âitâ / nivâsa sarvathâ bhogasthâna Mi // 'Shiryate duhkhamasminniti sharanam' // Jayâchyâ thâiñ sarva duhkha nâshata / to Mi prapannâcheñ duhkha harita / mhanoni sharanâ-gatâ nischita / âni suhrida jagâchâ, Mi // *Chitsadânandalahari*.

Sâkshitva Mâzâ sahaja guna / âni te Majamâji vasati jivagana / tyâ sâkshitviñ samarthapana / phala dyâvayâcheñ anâdi // *Yathârthadipikâ*.

3 Cf. Atâñ kalpavriksha ajna / Tuñ karunâsamudra sarvajna—*Yathârthadipikâ*.

the stay or existence (*sthānam*) of this Universe¹, just as the ray of the sun is of the mirage. He is also its seed (*bijam*), but not like the seed of trees, which is destroyed as soon as it sprouts. This seed is deathless (*avyayam*). He is, therefore, the receptacle² (*nidhāna*) of this Universe, as the light of the sun is of the mirage, which he receives and holds for future use. Thus, it is impossible³ for all to obtain Freedom. But, how does He make it known to those who have no opportunities of hearing the Vedas or Shastras, that He is the kind Ruler of the Universe? He gives heat (*tapāmyaham*) through the sun and rain through the clouds. It is by His order that the sun rises in the morning and sets in the evening, the sea does not transcend its limits and the clouds pour forth showers of rain at regular times and seasons. If, however, we were to have a sufficient and timely supply of rain every year without fail, nobody would ever think of God. To remind⁴ them of His existence, therefore, He sometimes withholds rain (*varsham nigrihnāmi*), and then, shows His kindness by sending it forth again (*utsrijāmicha*). And He is Himself the Immortality or Salvation (*amritaschaiva*) of

1 *OJ.* Michi gâ Pândavâ / eyâ tribhuvanâsi olâvâ / srishti kshaya prabhavâ / mula teñ Mi // *Jnâncshvari*.

2 *OJ.* Bija nâshe hotâñ ankura / teja shâshvata hotâñhi mrigânira / mhanoni mrigajalâcheñ nidhâna mhanati chatura / prakâshâsa suryâchyâ // *Yathârthadipikâ*.

3 *OJ.* Sarvâñsa moksha kâñ nedî tari âpana / avyaya bija prapanchâcheñ mhane uttarârdhiñ // Honeñ nachuke prapancha vrikshâ / mhanoni moksha nase vinâ mumukshâ / bhajatâñ puravaneñ jyâchi jaisi apekshâ / sabaja dayâlutva itakeñchi Ishvarâcheñ // *Yathârthadipikâ*.

4 *OJ.* Varshâkâliñ niyata vrishti / asati âni pikati niyata srishti / tari na dise teñ tarkâchyâhi drishti / Ishvara eka âhe aiseñ janâ teñ // Heñ kalâveñ janâ / mhanoni vrishti âvaritoñ Arjunâ! / tevhâñ Maja Jagajji-vanâ / smarati loka // *Yathârthadipikâ*.

those who listen to Him and seek for Knowledge or Freedom, and also the death (*mrityuscha*) of those who disregard His warnings and hunt after worldly pleasures, because He is that which is good¹ (*sat*) as well as that which is bad (*asat*). In the next two verses, Shri Krishna tells how those, who work with motives of material gain, meet with death over and over again.

त्रैविद्या मां सोमपाः पूतपापा
 यज्ञैरिष्टा स्वर्गतिं प्रार्थयन्ते ।
 ते पुण्यसासाद्य लुरेंद्रलोक-
 सम्भास्ति दिव्यान्दिवि देवभोगान् ॥ २० ॥
 ते तं भुक्त्वा स्वर्गलोकं विशालं
 द्वीणे पुण्ये सत्यलोकं विशांति ।
 एवं जयीर्थमेसनुप्रपन्ना
 वदत्तातं कामकामा लभन्ते ॥ २१ ॥

“ Those who know the three (Vedas), who drink the Soma juice, who are purified from sin by worshiping Me with sacrifices, pray to Me for a passage to heaven, and reaching the world of the Lord of the Gods, the fruit of their merit, they enjoy in heaven the celestial pleasures of the Gods. They, having enjoyed that spacious heavenly world, enter the mortal world when their merit is exhausted. Thus, following the ordinances of the three (Vedas), led on by desires, they obtain going and coming.”

1 Cf. Kiñ bhaktâñsa amrita / abhaktâñsa mrityu nischita / donhi doni Micha Bhagavanta / kiñ sat bareñ asat vâita sarvahi Micha // *Yathârtha-dipikâ*.

Ekavisâvyâ shlokâñtila sat âni asat yâ dona padâñchâ anukramen
 ‘châñgaleñ’ va ‘vâita’ asâ artha karitâñ eila,—*Gitârahasya*.

Those who adore¹ God in the form of Indra and the Lower Gods and are Soma-drinkers (*somapâh*²), and who are purged of sin (*putapâpâ*) by worshipping Him with sacrifices (*yajnârishtvâ*) performed by the help of the sacred verses selected from the three Vedas (*traividyâ*), pray for a seat in heaven (*svargatim prârthayante*). By such meritorious deeds (*punyam*) they reach heaven, which is the world of Indra, the Lord of the Gods (*surendra*³ *lokam*), and enjoy (*ashnanti*) there (*divi*) the paradisaic pleasures of the Gods (*divyân deva bhogân*). This sweet enjoyment of the great heaven-world (*bhuktvâ svarga lokam vishâlam*) lasts for a limited period only. For, as soon as the wage for merits is given (*kshine*⁴ *punye*), they come back to the world of death (*martya lokam vishanti*). Thus, those, who wish for objects of desire (*kâmakâmâ*) and obey again and again the injunctions⁵ of the three Vedas (*trayi dharma-manuprapannâ*), soar up and fall back (*gatâgatam*⁶ *labhante*). They gain only the fleeting⁷ pleasure of joy

1 Cf. *Vedavidyâ avaghiyâ tini* / *rigveda yajurveda sâmaveda mbanoni* / *tihîñ vedamantriñ Mâteñ yajuni* / *prârthiti svarga* // *Karuni soma valli rasa pâna* / *hoti yajneñ nishpâpa pâvana* / *Indrâdirupeñ Mi Jagajjivana* / *tyâ Mâteñ Agnimukheñ te yajiti* // *Yathârthadipikâ*.

2 Soma is the name of a plant used at sacrifices.

3 Cf. *Maga Mi na pavije aiseñ* / *jeñ pâparupa punya ase* / *teneñ lâdhaleni sauraseñ* / *svargâ yeñti* // *Jnâneshvâri*.

4 Cf. *Chhândogyopanishadâmâñ kahyuñ chhe ke* “*jema atra prayâsavade karine melaveli samriddhi lâle karine nâsha pâme chhe, tema tatra punyathi prâpta karelo svargaloka pana nâsha pâme chhe.*”—*Dvivedi*.

5 Cf. *Anu shabdâcheñ aiseñ vyâkhyâna* / *anâdi srishti he ase vartamâna* / *toñvari sañsâra pâvati ati dâruna* / *yajnâcharana punhâ kariti* // *Chitsadânandalahari*.

6 Cf. *Gatâgata etale gata* (*javuñ*) *ane âgata* (*âvavuñ*) *temane kadâpi chhutatuñ nathi*.—*Dvivedi*.

7 Cf. *Heñ bahu aso je aise* / *bhoga Brahmasukhâ sarise* / *te bhogita javañ ase* / *punya leshu* // *Jnâneshvâri*.

which comes and goes, because they have not realized the Self. It looks rather strange¹ that Shri Krishna should accept the Worship of the other Gods as His own (*Mām*) Worship and put such Worshippers in the class of men of God-like nature. But, the fact is that He makes difference between those who believe that the Personal God is in the form of other Gods the true Enjoyer of the sacrifices they offer as well as the Giver of the fruits thereof, and those who have no Faith in the Personal God and believe the divinities they worship to be perfectly independent, although both are desirous of sense-objects. The former, who are said to be of God-like nature, go to heaven and return to this earth, it being the natural effect of their performing optional (*Sakāma*) work. The latter, who are said to be of Demoniacal nature, go to the infernal regions, as stated distinctly in Chapter XVI. As the devotees, who desire sense-objects, obtain death without wishing for it, so the devotees, who desire Love of God alone (*Bhakti*), obtain Freedom (*Mukti*) also, for which they are not anxious. Now, in the next verse, Shri Krishna describes these seekers of Pure Love, who are very dear to Him:

अनन्यार्थितयंतो मां ये जनाः पर्युपासते ।
तेऽपां नित्याभियुक्तानां योगक्षेमं वहास्यहम् ॥ २२ ॥

“To those men who worship Me, thinking of no one else, and who are always fully devoted, I secure both gain and safety”.

1 Cf. He itara devatā yajiti / āni Māteñi yajiti mhane Shripati / tyānchi hi daivi prakriti / aiseñi suchavi // Kiñ svarga sarva devatārupeñi Ishvara / svayameva yajna bhoktā phaladātā parātpara / aiseñi jānonihi vishaya tatpara / mhanoni kāmyeñi itara devatā yajiti // Jyāñchā aisā nāhiñi bhāva / yajiti svatantra mānuni Deva / te sakala asura svabhāva / narakāsa jāti aiseñi spashta shodashiñi bolela // *Yathārthādipikā*,

The 'ananyâschintayantah'¹ are men (*janâh*) who have not only no desire for worldly good, but who do not care even for Freedom. They live to worship God alone (*Mâm paryupâsate*). He is their father, He is their mother, He is their guide, He is their divinity, He is the object of their pleasures, He is their Sâlvation—in short, He is everything to them. Such Lovers, who, with minds set fast, regard all to be Him, are said to be 'nityâbhîyuktâh', and for them He secures the highest good, *viz.*, Knowledge, and preserves it (*yogakshemam*² *vahâmyaham*), just as a mother makes provision of all the necessities of her babe, or a bird of its young ones even before they are born. The Lovers are like the little helpless beings, indifferent to their own requirements³, but the Merciful Lord bears the anxiety of the kind mother. 'Yoga'⁴ is the gain of what we do not possess, and 'kshema' is the preservation of what we have gained. God, therefore, gives His Lovers Knowledge of the Self, which destroys their Ignorance and makes them happy. But, as they are apt to forget the nature of the Self they have realized owing to the

1 Cf. Agâ Arjunâ! je ananya / mhanaje Maja vegaleñ nalage jyâñsa anya / kiñ shâshvata mokshahi na ichchhi te dhanya / tevhâñ nashvara padârtha ichchhi te kâya? // Arjunâ! aise Mâze bhakta / te mhanâve nityâbhîyukta / sarvadâ sarvabhâveñ yukta / nityâbhîyukta te mhanâve // *Yathârthadipikâ*.

2 Cf. Yoga etale Brahma sthiti rupa samâdhini prâpti ane kshema etale te samâdhi nirantara take eo vikshepâdi vighnâbhâvu te huñ sahaja sâdhi âpuñchhuñ.—*Dvivedi*.

Attaining to the Brahman and not returning from it.—*Râmânujâchârya*.

3 Cf. Kâñ âpuli tânhabhuka nene / teyâñ nîkeñ teñ tiyesichi karaneñ / taise anusarale Maja prâneñ / teyâncheñ Miñ kaiseni na lageñ // *Jnâneshvâri*.

4 Cf. Yoga etale aprâptani prâpti ane kshema etale prâptanuñ rakshana.—*Dvivedi*.

inherent tendencies of past lives, He reveals¹ it to them immediately after they have enjoyed the pleasures and suffered the pain awarded to them by the Law of Karma (*Prârabda*). As regards the provision² of the necessities of life, such as food and clothing, it is already determined for them by the Omniscient Creator at the time of their birth, just as it is in the case of all Individual Souls. The difference, however, is that the Lovers are always content with their lot, while others are not. Now, a question arises, *viz.*, if God is everything, why should He make the invidious distinction of giving Knowledge and Freedom to His own Lovers and births³ and deaths to the worshippers of other Gods? Shri Krishna gives a satisfactory reply to it in the next verse.

येऽप्यन्यदेवताभक्ता यज्ञते श्रद्धयाऽन्विताः ।
तेऽपि मामेव कौतेय यज्ञत्यविधिपूर्वकम् ॥ २३ ॥

“ Even the followers of other Gods, O Kaunteya (Son of Kunti) !, who worship with Faith, worship Me only (but) wrongly.”

The Worship of other Gods (*anyadevatâh*), done with Faith (*shradhhayânvitâh*), is also the Worship of God (*Mâmeva*), but it is irregular (*avidhipurvakam*). For, such⁴

1 Cf. Kiñ purvasañskâreñ tyânci mati / kshana pâvatâñ svarupâchi vismriti / jâgi karitoñ Mi Jagatpati / svavarupiñ buddhiteñ // *Yathârtha-dipikâ*.

Mâzeñ kripecheñ lakshana / prâpta vishaya bhogitâñ jâna / na tute Mâzeñ ananya bhajana / purna kripâ jâna yâ nâniva // *Ekanâthi Bhâgavata*.

2 Cf. Kutumba nirvâha bhaktâñchâ / athavâ kutûmba nirvâha abhaktâñchâ / ubhayatrâhi rândhâ purva karmâchâ / santushta bhakta asantushta abhakta itakeñchi // *Yathârthadipikâ*.

3 Cf. Âni tyâñsi kâñ hoy ajanma marana / âni Tuja bhajati te kritikrityamâna—*Ohitsadânandalahari*.

4 Cf. Tarhi karuni rasoye baravi / kâniñ kevi bharâvi / phuleñ ânuni bândhâviñ / dolâñ kevi // Tetha rasu to mukheñchi sevâvâ / parimalu to

Worship of Him would never secure Freedom, which is the result of the Worship in the form of Vishnu alone, just as putting food into the ears or eyes would never satisfy hunger, though, like the mouth itself, they too are parts of the human body. Earth is everywhere the same, but different lands produce different crops. Just as a hammer as well as a chain are both made of iron, and yet, only the former is able to break the latter into pieces, so, although the Personal God and the other Gods are all nothing but the Impersonal Brahma, yet, the former alone has the power to break the chain of births and deaths. The prayers offered by even the Seekers¹ of Knowledge or Freedom to the other Gods are, therefore, fruitless, because they are wrongly directed. How can other worshippers of them then expect Eternal Bliss, which they themselves lack? This point is made more clear in the next two verses.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानंति तत्त्वेनातश्च्यवंति ते ॥ २४ ॥
यांति देवत्रता देवान् पितृन्यांति पितृत्रताः ।
भूतानि यांति भूतेज्या यांति मद्याजिनोऽपि माम् ॥ २५ ॥

“ I am indeed the Enjoyer of all sacrifices and also the Lord, but they know Me not as I am, and therefore, do they fall. Those who worship the Gods go to the Gods, those who worship the dead ancestors go to the dead ancestors, fiend-worshippers go to fiends and likewise My Lovers come to Me.”

ghrâneñchi gheyâvâ / taisâ Mi to yajâvâñi / Michi mhanauni // *Jnânesvari.*

Sarva shâkhâ ekachi vrikshâ ase / pari shâkhâñ vari pâni ghâlijetâ nase /
âni ghâtaliyâ jâta ase / muliñcha jaiseñ sinchiti loka // *Chitsadâñandalahari.*

1 Cf. Brahmachi Mi Sarveshvara / Brahmachi devatâ itara / pari moksha navhe vinâ Shridhara / mokshârtha avidhi bhajana anya devatâncheñ // *Yathârthadipikâ.*

Tukâ mbane moksha nâhiñ konâpâsin / ekâ Govindâsi sharana vñâre //

God¹ is the Receiver or Enjoyer (*bhoktā*) of all the sacrifices (*sarva yajnānām*), because He is the Lord or Master (*prabhurcva*) of all the Gods, just as gold is the essence of all the ornaments. This is also the substance of the Shruti 'Yajno vai Vishnuh'. As, however, a bracelet will not be able to serve the purpose of a necklace or a crown, so, the worship offered to Indra will not produce the fruit of the worship of Varuna or Vishnu. Thus, when Shri Krishna says that the worshippers of the other Gods also worship Him (*te'pi Mâmeva yajanti*), He refers to His unity with them only as cause and effect. That is the reason why (*atah*) those, who do not realize this fact (*na tu Mâm abhijânantati tattvena*), fall to this earth again (*chyavanti te*). But, as the Lovers of the Personal God are not required to return (*Madbhaktā yânti Mâmapi—B. G. VII. 23*), it is understood that He reveals the secret to them (*Dadâmi buddhi yogam tam—B. G. X. 10*). Therefore², while the Sâttvika worshippers of the Lower Gods (*devavrata*) go to the worlds of the particular Gods they worship, the Râjasa performers of Shrâddhas and Tarpanas (*pitrisa*) go to the world of the dead ancestors (*Pitrilokah*), and the Tâmasa infidels, who appease the evil spirits, go to the infernal regions (*bhutâni yânti bhutejyâ*), those who

1 Cf. Bhoktā sarva yajnâñchâ / agâ Arjunâ! Micha sâchâ / kâñ mhanashila tari devâñ sarvâñchâ / prabhu Mi mhanije dhani Mi // Evam jethenâñ sarva yajna bhoktritva / tethenâñchi sarvâñ devâñcheñ prabhutva / chyavati yâñcheñ na jânatâñ tattva / heñ tattvatah mhanatâñ tattva aiseñ suchavileñ // *Yathârthadipikâ*.

Gangeñ udaka Gange jaiseñ / arpije deva pitaroddeshenâ / Mâzeñ Maja deñti taiseñ / pari ânâni bhâviñ // Mhanauni te Pârthâ / Mâte na pâvatichi sarvathâ / maga maniñ je vâhili âsthâ / tetha âle // *Jñâneshvâri*.

2 Cf. Ema sattva, rajas, ke tamas e trana gunathi anukrame trana phala thâya chhe; pana trigunâtita evâ Brahmano sâkshâtkâra to tattva viveka purva jnâna ane tevija bhakti te vinâ thato nathi.—*Dvivedi*.

love God go to Him¹ alone (*yânti Madyâjino'pi Mâm*). The last mentioned worship, being the only one in the right form (*vidhi purvaka*), yields the best fruit desirable. As, however, one is likely to suspect it to be an extremely difficult task, Shri Krishna tells us in the next verse that it is a very easy² thing to do.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्वामि प्रयतात्मनः ॥ २६ ॥

“He who offers to Me with Love a leaf, a flower, a fruit, water, that offering, lovingly made, do I accept from those whose hearts are pure”.

The facility³ of the Worship of the Personal God is expressed in the fact that He accepts⁴ whatever is offered to Him with Love (*bhaktyupahritam ashnâmi*). He regards as Himself the leaf (*patram*), the flower (*pushpam*), the fruit (*phalam*) or even the simple water (*toyam*) offered by persons of pure heart (*prayatâtmah*), who desire nothing and, therefore, in accepting them He enjoys (*ashnâmi*) His own Eternal Bliss. Whatever the other worshippers offer, however, does not reach

1 Cf. *Idam jnânamupâshritya Mamasâdharmyamâgatâh—B. G. XIV. 2.*

2 Cf. *Mâzeñ bhajana ati sugama sarva guniñ—Chitsadânandalahari.*

3 Cf. *Agâ! jo bhakti karuni / arpito teñ arpileñ bhaktineñ mhanoni / Mi âvadineñ bhakshitoñ yâ varuni / sulabha bhajana Mâzeñ tuñ jâna // Je shuñdha bhakta Mâze Arjunâ! / jyâñsa phala vâsanâ asenâ / âni bhaktineñ Maja Jagajjivanâ / patra pushpa phala jala kimapi arpiti // Tyâñsa vâñ-chhita nase phala / Maja te Mâzeñ svarupachi vâte kevala / mhanoni bhakshitoñ tyâñcheñ patra pushpa phala jala / Mâzâ svarupânu bhavachi ashana Mâzeñ // Yathârthadipikâ.*

4 Cf. *Nahavai devâ ashnanti na pibantyetadevâmritatrishtvâ tri-pyantiti—Chh. 3. 6. 1.*

Deva bhâvâchâ bhukelâ—Shri Tukârâma.

Vishaya sevana mhanâve ashana / vishaya na sevaneñ anashana—Yathârthadipikâ.

Anashnannyo abhichâkashiti—Shruti.

Him, although that too is not separate from Himself, because their multifarious desires intervene. Nay, even the Lovers of the Personal God, who have some worldly desires (*Arta*), are not able to make any spiritual progress until, by His Grace, they are tired of enjoying pleasures and they cease to desire. So long as there is a grain of desire in man, there cannot be true Love of God (*Bhakti*), which is the most important factor¹ in His Worship. It is that which is insisted upon in this verse. "Love of God", says² Shândilya, "is possible on the abandonment of all sense-objects and of every attachment to them." Shri Krishna, therefore, suggests, in the next verse, a still easier³ course, which is the first and the most essential step in what is called *Bhâgavata Dharma* or the Way which leads to God.

यत्करोषि यदक्षासि यज्जुहोषि ददासि यत् ।
दत्तपस्यासि कौतेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

"Whatever you do, whatever you eat, whatever you sacrifice, whatever you give, whatever penance you perform, O Kaunteya (Son of Kunti) !, do that as an offering to Me."

Here, we are asked to dedicate to Him (*Madarpanam*) all the deeds that we do (*yatkaroshi*), the food that we

1 Cf. Paiñ gâ bhakti eki Mi jâneñ / tetha sâneñ thora na mhaneñ / âmhiñ bhâvâñche pâhune / bhaletayâ || Era patra pushpa phala / teñ bhajâ-veyâ misa kevala / âmachâ lâgu nikbala / bhakti tattva || *Jnâneshvâri*.

2 Cf. Tattu vishaya tyâgât sangâ tyâgâchcha || 35 ||

3 Cf. Yâhuni sugama bhajanâchi riti / sâñgato âtâñ Jagatpati / sulabhatva prasangeñ Pârthâpratî / parama âni prathama Bhâgavata Dharma bolato yâ shlokiñ // *Yathârthaâdipikâ*.

Yâñâsthâya naro râjan na pramâdyeta karhichit / dhâvannimilya vâ netre nashkalenna patediha || Kâyena vâchâ manasendriyairvâ buddhyât- manâ vâ 'nusritasvabhâvât / karoti yadyatsakalamparasmai Nârâyanâyeti samarpayettat || *Shri Bhâgavata*.

eat (*yadashnâsi*), the sacrifices we offer (*yajjuhoshi*), the alms we give (*dadâsi yat*) and the prayers and fasts we make (*yattapasyasi*). This disinterested offering to the Personal God of all the religious, social and natural duties that we do, during the twenty-four hours of day and night, is the only¹ service that we can render to Him, Who is ever content with His own Bliss and Who has² no physical body, no senses and, therefore, no desire whatever. In Shri Bhâgavata, too, Pralhâda, one of the greatest Lovers of God, says³ "One should learn to consign all desirable objects, all gifts of charity, penances, silent repetition of divine mantras, good deeds and also that which is dear to oneself—wife, children, houses, even life—to God." In the next verse, Shri Krishna tells that he who does this reaches Him.

शुभाशुभफलैरेवं सोक्ष्यसे कर्मवंधनैः ।
सन्यासयोगयुक्तात्मा विमुक्तो मासुपैष्यसि ॥ २८ ॥

"Thus will you be released from the bonds of action, yielding good and evil fruits, and with your mind possessed of the Yoga of Renunciation, you will be completely freed (from Ignorance) and you will come to Me."

By the word 'evam' (thus) is implied the disinterested offering of all work to God, which is said to secure Freedom from the bonds of action (*mokshyase karma-*

1 Cf. Teñ kriya jâta âghaveñ / jeñ jaiseñ niphajaila svabhâveñ / teñ bhâvanâ karuni karâveñ / Mâzeyâ moharâ // *Jnâneshvâri*.

Sarva laukika vaidika Kuntisutâ / Madarpana karâveñ gâ sarvathâ / sarvâñchâ paramaguru Mi Jagatpitâ / tyâ Maja arpitanâ Michi phaleñ // *Chitsadânandalahari*.

To avâpta sakala kâma / tyâcheñ karâveñ konateñ kâma / muktârtha houni nishkâma / sarva karma arpâveñ Shri Charaniñ // *Yathârthadipikâ*.

2 Cf. Apâni pâdo—*Shruti*.

3 Cf. Ishto dattam tapo japatvam vriddam yachchâtmanah priyam / dârân grihân sutân prânânyatparasmai nivedanam // *XI. 3. 28*.

lānākṣaih), viz., the agreeable and disagreeable fruits (*shubhāshubha¹ phala¹h*) they bring. The meaning of this is that, from the day the Lover makes up his mind to consecrate all his actions to God, he becomes His true servant (*Dāsa*) and his name is, as it were², registered in the list of those who are to be saved. Nay, He destroys³, the very moment the *Jijnāsu*'s name is enlisted, all his bonds and causes him only to perform such Worship of Him as He desires for the perfect purification of his heart. But, as it is not possible to secure Freedom without Knowledge, which again requires absolute renunciation of actions done with desires, the Lover is said to be '*sannyāsa⁴ yoga yuktātmā*', which means he first gives up desire-stained deeds and then offers the fruit of the necessary and other duties as sacrifice to God and acquires double Knowledge, viz., that he is *Brahmā* and that the world too is *Brahmā*, which sets him entirely free from the ties of Ignorance (*vimukto⁵*). He is

1 Cf. Maga 'agnikundeñ bijeñ ghātaliñ / tiyeñ añkuradashe jevi mukaliñ / tevi na phalati chi Maja arpiliñ / shubhāshubheñ // *Jnīneshvari*.

2 Cf. Dāsyācheñ Māzyā heñchi varma / kiñ Maja arpi sarva karma / mukhya prathama Bhāgavata dharma / sarva karma samarpana Majalāgiñ // Evam sarva karmeñ Majalā / jyā divasāpāsuna arpuñ lāgulā / tyācha divasāpāsuna sankalpa amogha Mázā zálā / kiñ moksha dyāvācha âtāñ Mi yâteñ // *Yathārthadipikā*.

3 Cf. Dāsyā Tuzeñ maja didhaleñ te kshaniñ bandha asheshahi Tvāñ harile / *Vāmana* sādhana yā uparāntika hetu tari Tuze puravile //

4 Cf. Kāmyānām karmanām nyāsam sannyāsam kavayo viduh—*B.G. XVIII. 2.*

Kāmya karma tyāga / to mhanāvā sannyāsa yoga—*Yathārthadipikā*.

5 Cf. Evam viparitāpāsuni mukta / tochi mhanāvā vimukta / avidyā nāsha âtma sākshātkāra yukta / vimukta to // *Yathārthadipikā*.

Ajnānāvarana nāshaliyā / maga Māteñchi pāvasi Dhananjayā—*Chitsadānandalahari*.

then¹ able to go to the Supreme Abode of Vishnu (*Mâmupaishyasi*). Here, some may think that Shri Krishnâ is partial to His own Worshippers. In the next verse, therefore, He proves that He is not so.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति मां भक्ष्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

“I am alike to all beings; there is none hateful to Me, none dear. But those who worship Me with Love, they are in Me and I also in them.”

God is the same (*samo*) to all His creatures (*sarva bhuteshu*), just as the ocean² is to all the waves. He knows not hate (*dveshyo*), He knows not favour (*priyan*), because He Himself has become all matter and the Individual Souls too are only His reflections. They are not, however, aware of this fact through Ignorance (*Avidyâ*). God is of the nature of the Kalpavriksha³ (Wishing-tree). He serves as He is served (*Ye yathâ Mâm prapadyante tâñstathaiva bhajâmyaham—B.G. IV. II*). He is everywhere, but He is far off to those who do not worship Him. It is an undoubted fact that they are in Him and that He too is in them. But, if they do not remember Him, how can He say that they are in Him or that He is in them? How can one be said to be amidst food and water, if he is ever hungry and thirsty like Tantalus? Those, therefore, who worship God with Love (*ye bhajanti tu Mâm bhaktyâ*), are alone said to be in Him and He in them (*Mayi te teshu châpyaham*). Akrura, one of the

1 Cf. Evancha kâmya karma tyâgâveñ / nitya karma dehanirvâhâdi karmahi karuna arpâveñ / tevhâñ viparita bhâvanepâsuni sutâveñ / pâvâveñ Vaikunthanâthâteñ // *Yathârthadipikâ*.

2 Cf. Sâgarâsa eka apriya / athavâ taranga eka priya / heñ kâya ghade sama advaya / chitsamudra jada tarangiñ ye ritî // *Yathârthadipikâ*.

3 Cf. Nânâ kalpataruteñ jo âshrâyila / tyâsicha chintileñ phala hoyila / kalpatarusi jo vosandila / talamala pâvela daridrâchi // *Chitsadânandalahari*.

Lovers of Shri Krishna, expresses the same views in the following passage¹ in Shri Bhâgavata.

“No one is dearly loved of Him, nor is any one a very intimate friend. Nor is any one unloved, or is an object of hatred or is negligible. Yet, He rewards His Lovers according to their advances, just as the tree of Paradise grants the prayers of those who seek refuge under it and beseech it to grant a boon.”

Now, Arjuna thought that, as one would not be able to practise ‘*Sannyâsa yoga*’ or the renouncing of works with desire, unless he was prepared to forego the enjoyment of sense-objects, this Path of Love could not be as easy as he supposed it to be. Shri Krishna, therefore, removes the misunderstanding² by citing, in the next two verses, even worse instances.

अपि चेत्कुदुराचारो भजते सामनन्यभाक् ।
साधुरेव स मंतव्यः सस्यग्व्यवसितो हि सः ॥ ३० ॥
क्षिप्रं भवति धर्मात्मा शश्वच्छांति निगच्छति ।
कौतेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

“Even if one of most evil life worships Me and no one else, he must be deemed a very saint, for he has rightly resolved. He does become a saint ere long and wends his way to Everlasting Peace. Be sure, O Kaunteya (Son of Kunti) !, My Lover cannot³ come to grief.”

1 Cf. Na tasya kaschidayitah suhrittamo navâ priyo dveshya uprekshya eva cha / tathâpi bhaktân bhajate yathâ tathâ suradruma yadvadupâshritorthadah // *Shri Bhâgavata*, X. 38. 22.

2 Cf. Joñ na shake tâkñi vishaya bhoga / toñ tyâsa âhecha kâmanechâ roga / aishiyâsa kâmya tyâga sannyâsa yoga / keñvi ghade // He shankâ Pârthâchyâ maniñ / te sarva sâkshi jânoni / asalâ vâita guna bhaktâchâ yâhîhuni / tari to uttamachi jâna mhanato yâ shlokiñ // *Yathârthadipikâ*.

3 Cf. “Na Vâsudeva bhaktânâmashubham vidyate kvachit”.

What wonder¹ is there if the Lover, who enjoying worldly pleasures lawfully, offers all his actions to God as a sacrifice, is deemed a saint? Even the most sinful² of men (*apichet sudurâchâro*), if he engages himself in the Worship of the Personal God alone and never—not even in his dream—worships any other divinity (*bhajate Mâm ananyabhâk*), must also be counted a saint (*sâdhureva sa mantavyah*), because he has set his Will aright (*samyag vyavasitohi sah*) in choosing the Path of Love (*Bhakti Yoga*). An ill-conducted man, who happens to secure the company of saints and learns to worship the true³ God and avoid other Gods, is sure to become speedily a saint⁴ himself (*kshipram bhavati dharmâtmâ*), just as a patient, who is particular about his diet and

1 Cf. Agâ! to purvokta / sarva karma samarpanâra bhakta / asalâ yathâ nyâyeñi svadharmeñi vishayâsakta / tari to sâdbu heñi navala kâya tuja sâñguñi? // Jari to asela durâchâri atyanta / âni tyâsa daivata Micha eka Bhagavanta / bhaje Maja âni anya daivata / na bhaje kadâpi // Tohi sâdhucba mânâvâ santiñi / kiñ nischaya uttama tyâchyâ chittiñi / kiñ ananya avyabhichâriñi Anantiñi / bhakti tyâchi // *Yathârthatdipikâ*.

2 Cf. Call with *Bhakti* upon His Hallowed Name and the *mountain of your sins shall go out of sight*; much as mountain of cotton will burn up and vanish if it but catches one spark of fire.—*Gospel of Shri Râma-krishna*.

Châla kelâsi mokaiñi / bola Viththala veloñi velâñi // Tuja pâpachi nâhiñ aiseñi / nâma ghetâñi javali vase // Pancha pâtakâñchyâ kodi / nâmeñ jalatâñi nalage ghadi // Keliñ mâgeñi nako pâhoñi / tuja jamâna âmhiñ âhoñi // Kari tuja jiñ karavati / âni ka nâmeñ gheuñ kiti // *Tukâ* mhane kâlâ / riga nâhiñ nighati jyâlâ //

3 Cf. But the true God hath this attribute, that He is a *jealous God*; and therefore His worship and religion will endure no mixture nor partner.—*Exodus XX. 5 & Lord Bacon's Essay on 'Of unity in religion.'*

4 Cf. Eyâ lâgi dushkriti jarhi jâlâ / tarhiñ anutâpa tirthiñ nhâlâ / nhâuniyâñi Maja âñtu âlâ / sarvabhâveñi // *Jñâneshvâri*.

Aho amrita prâshana kije / âni kâleñkaruni amara hoije / heñi bolaneñi-chi yetha na sâje / tevhâñchi mhanije amara to // Durâchâratva tatkâla tâkuni / sadâchâri hoyâ to tatkshaniñi / nitya shânti vari tayâ lâguni / vishayâpâsuni nivritti pâve // *Chitsadânanandalahari*.

who takes medicine regularly, does not take a long time to recover his health. He naturally feels a disgust¹ for temporal things and obtains eternal tranquillity (*shashvachchhântim nigachchhati*). In calling Arjuna by the name of 'Kaunteya²' (Son of Kunti) and asking him to rest assured that His Lover never perishes (*pratijânihi na Me bhaktah pranashyati*), even if he be one deep-sunk in sin, Shri Krishna shows that, although he is not born of his father Pandu, yet, by his Love, he has drawn Him over to his side, whereas those persons like Duryodhana, who do not love Him, are sure to perish³, although they may be well-born and well-conducted. By way of illustration, the instance of Ajâmela⁴ may be quoted here. He was a Brahman of bad character, who, at the time of his death, called his son whose name was Nârâyana. By virtue of the utterance of this name, he was saved, after his death, from falling into the clutches of Yama's myrmidons, and being permitted to return to this earth, he worshipped God and secured Eternal Bliss. In the next verse, Shri Krishna tells that devotees of the lowest castes even are saved by following this Path of Love.

1 Cf. Once there is in the human soul the Love of God, once the chanting of His Holy Name fills the devotee with joy, no effort is needed for the control of the passions. Such control comes of itself.—*Gospel of Shri Râmakrishna*.

Vishayâpâsuni sutela / kevala sañsârâsi vitela / mana heñ hoila nish-kâma / Shri Râma Jaya Râma Jaya Râma // *Shri Sohirobâ*.

2 Cf. Kaunteyâ mhanije Kunti suta / Arjunâsa yâ nâñiveñ âlavi Ananta / bhâva gahana atyanta Bhagavanta / dâvi âlavitâñi yâ nâñveñ // Kiñ durâchârihi Mâzâ bhakta / nañ nâse kadhiñ jarihi vishayâsakta / vyartha sadâchâri âni virakta / bhakta Mâzâ jo navhe // *Yathârthadipikâ*.

3 Cf. Taiseñ Mâzeyâ bhaktivina / jalo teñ iiyalepana / agâ prithvivari pâkhâna / nasati kâi // *Jnânesvari*.

4 Cf. Yadarthiñ drishtântahi tuja sâñgena / Ajâmela durâchâri gahana—*Chitsadânandalahari*.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यांति परां गतिम् ॥ ३२ ॥

“ O Pârtha (Son of Prithâ) !, even those who are born in sinful wombs, womenfolk, traders and lowly serfs, likewise taking refuge with Me, attain the Supreme Goal.”

The Lovers who seek shelter in God (*Mâm vyapâshritya*), though they be worse¹ than those mentioned before, such as Chândâlas or the lowest of the low by birth (*ye'pi syuh pâpayonayah*²), women (*striyo*), who are naturally weak-minded, the avaricious Vaishyas (traders) or the most illiterate Shudras (serfs), also reach the highest goal (*te'pi yânti parâm gatim*). This implies, at the same time, that, on the other hand, even the most learned Brahmans, who do not worship God, have to suffer³ births and deaths, as is corroborated by the following words⁴ of Pralhâda in Shri Bhâgavata. “ The eater of dog’s carrion (*Chândâla*), if he has consecrated his mind, speech, desires, wealth and life to the service of the Lord, is superior to the Brahman, even if the latter is

1 Cf. ‘ Api ’ shabdeñ karuniyâñ jâna / purviñ bolile je durâchâri jana / tyâñ honiyâñ hi ati hina / pâvati purna Maja lâgiñ || Chitsadânandalahari.

2 Cf. Yeyâlâgi pâpa yoni Arjunâ / kâñ vaishya shudra anganâ / yeneñ Mâteñ bhajatâñ sadanâ / Mâzeyâñ yeñti || Jnâneshvâri.

Te pâpayonibi jâna sarvâñshiñ / antyajâdi gunarâshi tiryakuyoni—
Chitsadânandalahari.

Chândâlâdi adhama jâti / jari Mâzâcha âshraya dhariti / kiñ târaka
âmhâñsa eka Shripati / tari tehi paramagati pâvati Arjunâ ! || Yathârthadipikâ.

3 Cf. Striyâ shudra âni itara adhama jâti / Mâzyâ bhajaneñ mukti
pâvati / Brâhmanahi narakâsa jâti / Maja na bhajatâñ vedashâstra sampa-
nnahi hâ bhâva || Yathârthadipikâ.

4 Cf. Viprâdvishatgunayutâdaravindanâbha pâdâravinda vimukhât
shvapacham varishtam &c.—VII. 19. 10.

Ihiñ dvâdashaguni virajatu / aisâ Brâhma shuchimantu / âni jari
Bhagavachcharanâravinda vimukha hotu / to hina mânâvâ nischitu chândâlâ-
huni || Chitsadânandalahari.

possessed of the dozen great mental excellences but who turns his back to Nârâyana. For, the former sanctifies his own life and the lives of his class, but the latter, full of the pride of birth and accomplishments, cannot save himself, much less his family tribe." The reason is plain enough. It is the daily experience¹ of us all that a piece of paper, which, as it is, has no intrinsic value, when it bears the signature of the Accountant-General, becomes a currency note and fetches the full amount it denominates, whereas even the coin, which is actually gold or silver, is rejected because the stamp of the sovereign on it is defaced. In the next verse, however, Shri Krishna says that, if people of high caste, such as Brahmans and Kshatriyas, care to worship Him, He is certainly not far to seek, for they already possess greater facilities for the purpose than the backward classes.

किं पुनर्ब्रह्मणः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यभस्तुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

"What, then, (need be said of) holy Brahmans and royal Saints—My Lovers? Coming to this transient joyless world, do you worship Me."

When people of even the lowest castes are said to secure a seat in the Supreme Abode of Vishnu by worshipping Him, it is not at all necessary to repeat² (*kim punah*) that pious Brahmans (*Brâhmanâh punyâh*)

1 Cf. Vâñchuni soneñ rupeñ pramâna nohe / etha râjâjnâ samartha âhe / teñ charmachi eka jeñ lâhe / teneñ viketi âghaviñ // *Jnâneshvari*.

2 Cf. Agâ ! atyanta adhama jâti / Mâzyâ bhajaneñ Vaikunthâsa jâti / Brâhmana toñ parama sukriti / he moksha pâvati navalâ kâya ? // *Yathârtha-dipikâ*.

Aise punya pujya kiñ Brâhmana / sadâchâra uttama yoni uttama varna / âni râjarshi te vastu viveki purna / Kshatriya jâna bhajati Mâteñ // *Chit-sadânandalahari*.

and royal saints (*rājarshayah*) of the Kshatriya community, who are Lovers (*Bhaktāḥ*) of the Personal God, would also enjoy Freedom and Eternal Bliss. The moment Shri Krishna utters the word 'rājarshayah', He feels compassion for Arjuna and, therefore, beseeches¹ him to worship Him alone (*bhajasva Mām*) without² loss of time, as this human world (*imam lokam*) into which he has come (*prāpya*), though fleeting (*anityam*) and unhappy (*asukham*³), enables His Lovers to secure everlasting Joy. In the next verse, He tells Arjuna how to worship Him.

मन्मना भव मङ्ग्लको मध्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥

इति श्रीमङ्गलदीपितासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे
राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः ॥ ९ ॥

“Fix your mind on Me, love Me, worship Me, make Me prostrations, make Me your refuge, and, with the mind thus attuned, you will certainly come to Me. Thus ends the Ninth Chapter, entitled ‘The Yoga of the Royal Science and the Royal Secret’, in the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal, in the glorious Upanishads of the Bhagavad-Gitā.

1 Cf. Ahā katā okhateū / heū mrityu lokicheū uparāteū / etha Arjunā jarhai avachateū / janmalāsi // Tarhaiñ zadazadauni vahilā niga / iye bhakti-chiye vāte lāga / jiyā pāvasi avyanga / nijaddhāma Māzeū // Jñāneshvari.

2 Cf. Mhanasi bhajoūcha Tuteū pari / vishaya bhoguñ tārunya āhe toñvari / tari agā ! eka ghadi bhari / shāshvata rāhela hā bharañvasā yāchā asenā // Yathārthhadipikā.

3 Cf. Duhkhālayamashāshvatam—B. G. VIII. 15.

Asoñ mrityu lokiñ sukhāchi kāhāni / konhe kāliñ hi nāyakije svapniñ / keñvi sukha nidrā āñthuraniñ / pasaruni vanhi jari gheije // Chitsadānanda-lahari.

Arjuna is asked¹, in this last verse, to direct his mind to the Lotus Feet of the Personal God (*Manmanā bhava*), to have His Love in heart (*Madbhakto*²), to worship Him by offering everything he does as sacrifice to Him (*Madyāji*) and to prostrate himself before Him (*Mām namaskuru*). But, all this is possible only if he takes shelter in Him (*Matparāyanah*), believing Him to be the Master of the Universe and the God of all Gods, Who alone can save him. With his mind thus attuned (*yuktvaivamātmānam*), he would attain to Him only (*Māmevaishyasi*³), Who is the Supreme Joy.

Thus ends the Ninth Chapter, in which Shri Krishna imparts the Royal Knowledge (*Rājavidyā*), or reveals the Royal Secret (*Rājaguhyam*), that the Universe is the Self or God. The fact or phenomenon of His assuming the form of the Universe, without actually becoming the Universe (*Aghatita ghatanā*), just as a person shows himself to be a post by standing erect or motionless without actually becoming a post, is called His Divine Power or Skill (*Yogamaishvaram*), which Arjuna is asked to see (*Pashya*). But, nobody

1 Cf. For fuller explanation see *B. G. XVIII. 65.*

Tuñi mana heñ Michi kari | Mâzâñi bhajaniñ prema dhariñ | sarvatra namaskâriñ | Maja ekâteñ // Mâzeni anusandhâneñ dekha | sankalpa jâlaneñ ashekha | Madyâji mhanipe chokha | teñ yayâ nânvañ // *Jñâneshvâri*.

Agâ! mana Mâziyâ charaniñ | bhakti Mâzi antahkaraniñ | bhakta Mâzâ tuñi houni aisâ smaranîñ | râheñ Mâziyâ // Mâzyâ yajanâche prakâra | kariñ âni Mâteñchi kariñ namaskâra | tari Mâteñchi pâvasi hâ nirdhâra | itakiyâsa kârana teñ shevatîñ heñ âika // Agâ! yâ sarvâñsa kârana | tuñ hoy Matparâyana | Maja târaka eka Nârâyana | dhari aisâ parama âshraya Mâzâ vishvâseñ // *Yathârthatadipikâ*.

2 Cf. Âtmâikya bhakti hridayîñ—*Brahmâstuti*.

3 Cf. Evam ye hi prakâreñ karuna | Matparâyana hoyâ Madeka sharana | yeneñ antahkarana yukta karuna | pâvasi jâna Mâteñchi tuñ // *Chitsadânanâdalâhari*.

can realize it unless he has full Faith in the Bhâgavata Dharma (*Ashraddadhânâh purushâ dharmasyâsyâ &c.—B. G. IX. 3*), the essence of which lies in the dedication of all the actions we do to Him (*Yatkaroshi yadashnâsiMadarpanam—B. G. IX. 27*). Shri Krishna gives the same advice to Uddhava in Shri Bhâgavata, thus :—

“ Whatever a man does with his body, words, mind or by the force of the inherent tendencies of previous lives, let him consecrate it to the Supreme Being, Nârâyana.”

How to consecrate¹ actions, He explains in the following verse :—“ Neither the position of Brahmâ nor that of Indra, neither sovereignty of all the earth nor of Pâtâla, neither the powers of Yoga nor Moksha does he wish for ; nothing but Me ; such is the man who has consecrated himself to Me.”—*Shri Bhâgavata, XI. 14. 14.*

The Seeker² of Knowledge (*Jijnâsu*) first worships God as a separate Being (*Prithaktvena—B. G. IX. 15*), and when, by His Grace, he obtains practical Knowledge of the Impersonal Brahma by Vyatireka and Anvaya (*B. G. VIII. 3*), he realizes the whole visible world (*Pratyaksha*) to be the form of the Personal God, Who is his own Self³. This is the highest Worship or Love of God (*Parâ⁴ Bhakti*) ; and one who practises it is called the best Worshipper or Lover

1 Cf. *Nirodhastu loka veda vyâpâra nyâsah* // This Bhakti Sutra of Nârada is translated thus :—“ On the contrary *inhibition of desires* means the consecration of all customary and scriptural observances to the Supreme.”

2 Cf. *Bhajana jijnâsuceñ paroksha / tyâsa Bhagavatprasâdeñ nирguna aparoksha / hotâñ maga heñ pâhe pratyaksha / Bhagavadrupa Krishnarupa jeviñ* // *To uttama Bhâgavata / mhanoni bole Bhâgavata / yetheñ sutraprâya bole Bhagavanta / heñ jnâna tyâ uttamâcheñ* // *Yathârthadîpihâ.*

3 Cf. *âtmâ priyo'rtho Bhagavân Anantah—Shri Bhâgavata.*

4 Cf. *Pari priti je Ishvariñ âtmabhâveñ / tiye pritilâ bhakti aiseñ mhanâveñ* // *Brahmâstuti.*

of God (*Bhâgavatottamah*) in the following verse¹ in Shri Bhâgavata.

“One, who realizes his own Divine Self in all beings and all beings in the Self as God, is the best Lover of God.”

The Shruti also confirms this when it says² that, when one sees all beings in the Self and the Self in all beings, he is then alone free from censure. Now, the mark³, which distinguishes the Personal God from the Impersonal Brahma, is the incident of His possessing the six⁴ attributes which is the Universe itself. This, the best Lover sees to exist only on account of the all-pervading Self. Thus, the Personal God, the Self and the Universe are all one and the same. To realize this Truth, the Knowledge, as the Self, of whatever strikes our senses and memory is sufficient, and it is not necessary to see the whole Universe as God or the Self at one and the same time, just as to ascertain the existence of the ubiquitous atmosphere (*Vâyuh sarvatragah*) in space, we do not stand in need of greater proof than the sound and touch of the moving air (*Mahân*). Men, who are mere brutes in human form (*Râkshasâh*), whose nature resembles that of demons (*Âsuri*) and who are steeped in thoughtlessness and indiscrimination (*Moha*), can never expect to understand this kingly mystery. Men of God-like nature (*Daivim prakritimâ-*

1 *OJ. Sarva bhuteshu yah pashyed Bhagavadbhâvamâtmânah / bhutâni Bhagavatyâtmânyesha Bhâgavatottamah //*

2 *OJ. Yastu sarvâni bhutâni âtmânyevânupashyati / âtmânam sarva bhuteshu na tato vijugupsyate //*

3 *OJ. Âtâñ Bhagavadbhâvâchi khuna / aishvaryâdi shadguna / âni yâ sâhi gunâñchi khuna / sarvavyâpakâ âtmayâcha karitâñ // Yathârtha-dipikâ.*

4 *OJ. Aishvaryasya samagrasya dharmasya, &c.—Smriti. Vide Introduction.*

shritâh), who sing the Names and Glories of Vishnu¹ or the God of Gods with a full belief that there is no one higher than Him (*Ananyâschintayantah*), that He is the material (*Avyaktamurtinâ*) and efficient cause (*Visrijâmyaham*) of this Universe and its Witness (*Sâkshi*) and Master (*Prabhuh*), that His nature is that of the Kalpavriksha (*Samoham sarva bhuteshu*) and that He is their sole Protector and Saviour (*Matparâyanâh*), can alone comprehend it after Self-realization through the purification of heart. If one be a Shaiva or Shâkta or Gânapatya or Saura (*i. e.*, a worshipper of Shiva or Shakti or Ganapati or the Sun-God, respectively) by heritage, has he then to give up his Tutelar Deity altogether? No, not so. He must follow the following advice given by Thâkur Haranâth under the circumstances :—“Adore all Deities but have little else to do with them. Pray to each to inspire you with devotional emotion for Shri Krishna. It is not at all necessary that a married girl should regard her parents as enemies. Retain your present practice and form of worship entire, but your heart must long for the Supreme Lord. You will then not only enjoy the regard of your mother and father (Kâli and Shiva) but secure the affection of the Lord.” Nay, he goes even a step further and says “Serve father, mother, elder brothers and other superiors as Gods in human shape and try to secure their good will. Never take offence even when they are in the wrong. Only blame your own misdeeds

1 Cf. Vishnu is the sum total of all the deities which are the manifestations of His powers and attributes. He is the parent of both the motherhood and fatherhood of the Universe—the Spring of Creation itself. He is the presiding Deity of Sattva out of which are born Raja and Tama. He is the Preserver, the Sustaining Power of the universe. He is the Way to Moksha, His Essence is the Abode of all salvation.—*Shri Krishna, the Lord of Love, Part I, of Bâbâ Premânanda Bhâratî*.

whose outcome it is, and you will see the Lord will send you good in the end." What he emphatically insists upon, however, is that the God of Gods should alone be resorted to as our *Supreme Shelter*. The simple utterance¹ of His Names, like the penances and pilgrimages prescribed by the Shastras, undoubtedly washes off sins, but it too does not eradicate them, as the desire for committing fresh sins still remains. This even is, however, destroyed by the conviction that they have the power to create a thorough dislike for pleasures. The importance of the repetition of the Names of God is thus sung by the Saint Tukârâma in the following poem²—

"The repetition of the Names of God is an easy means for the destruction of the sins of past lives. One need not worry himself or go to the jungles; Nârâyana Himself comes home unasked. Make up your mind where you are and evoke His sympathy with Love. Always repeat the sacred names Râma, Krishna, Hari, Viththala and Keshava. I swear by Vithobâ that there is no other means. *Tukâ* says it is the easiest of all, but a wise man alone sticks to it with satisfaction."

It is stated in the Vishnu Purana that the singing of God's Name is the best means for the dissolution of the various sins, as fire is the best dissolver of metals. By keeping the company of Saints and by faithfully

1 *OJ.* Na jânatahi ye mukhâ Hari tathâpi pâpeñ hari / smaroni mahimâ smare vadaniñ tiñcha nâmeñ jari // Pravritti vishayiñ jari âsatî tyâ janânci maneñ / virakta karito Hari svaguna nâma sankirtaneñ // *Nâmasudhâ*.

2 *OJ.* Nâma sankirtana sâdhana ' paññ sopeñ / jalatila pâpeñ janmântareñ // Nalage sâyâsa jâveñ vanântarâ / sukheñ yeto gharâ Nârâyana // Thâiñcha baisonî karâ eka chitta / âvadiñ Ananta âlavâvâ // Râma Krishna Hari Viththala Keshavâ / mantra hâ japâvâ saryakâla // Yâvina asatâñ âñika sâdhana / vâhâtaseñ âna Vithobâchi // *Tukâ* mhane sopeñ âhe sarvâñhuni / shâhânâ to dhani gheto yetheñ //

studying the Shastras, one may resolve not to do any wrong act, but, inspite of this, the inherent tendencies of his past lives are apt to lead him to commit sins against his Will. The repetition¹ of the Names of God will, however, wash them off and render his mind perfectly pure. The wonderful power² of the repetition of God's Name and Glory may also be gathered from the following quotation from the Life of Lord Gauranga :—

“ At one time, when the Bhaktas (devotees) complained of very great heat, the Lord suggested Krishna-Kirtana (hymns about Krishna) as a remedy ! One may question the efficacy of Krishna-Kirtana as a remedy for the heat of June. The reply, however, is this. When a man is under an affliction, he takes spirituous liquors to drown his sorrows and sufferings. To a servant of God, Harinām is much more a powerful agent than a strong drink to an ordinary man. It gives rise to ecstasy in the heart and overcomes sorrows and sufferings, even sufferings from heat. Besides, it reminds one of that Loving and All-powerful Friend, Who is ceaselessly looking after the welfare of His creatures. The remembrance gives him joy and strength and neutralises the poignancy of his sufferings.”

The very prayer³, at the end of all religious rites and ceremonies, to the effect that whatever may have been performed imperfectly may be made perfect by the utterance of the Name of the Personal God, proves its superiority over all kinds of actions prescribed by the

1 *Of.* Na karuñ pātaka nischaya hâ ghade, mana tathâpi hi pâpa pathiñ pade / jari dhari Harināmaka vitta heñ, ashubhahi shubha hoila chitta heñ // *Nāmasudhâ.*

2 *Of.* Achyutânanta Govindam nâmochchârau bheshajât nashyanti sakalâ rogâ satyam satyam vadâmyaham—*Pândara Gitâ.*

3 *Of.* Yasya smrityâ cha nâmoktyâ tapah pujâ kriyâdîshu nyunam sampurnatâm yâti sadyo vandetamachyutam—*Smriti.*

Vedas, Shastras and Puranas. "The utterance of Thy Name", says Shri Bhâgavata, "makes up all that is wanting in the invocation of a Mantra (whether due to wrong pronunciations) or wanting in Tantra (due to wrong sacrificial arrangement) or wanting in place, time and materials of worship." Again, the elevation, from humanity to Godhood, of these seekers of objects of desire (*Kâmakâmâ*) is limited by time, for they are subject to fall back from their high places on the exhaustion of their merit (*Kshine pumye martyalokam vishanti*—IX. 21), whereas the happiness of the Lovers of God, who cherish no self-seeking interest, is everlasting ('*Shasrvachchhântim nigachchhati*' and '*Yânti parâmgatim*'—B.G. IX. 31 & 32), even though they be most sinful (*Sudurâchâro*) or of the lowest castes (*Pâpayonayah*). For this very reason, it has become a maxim in the Christian Church that Faith justifies a man without the deeds of the Law. In the narration of the Glories of God, therefore, one renounces all attachment to worldly objects (*Sannyâsayoga yuktâtmâ*), offers all disinterested work to Him (*Tatkurusvra Madarpanam*—B. G. IX. 27), obtains such Knowledge as releases him from all Ignorance (*Vimuktö*) and attains the Supreme Goal of Human Life (*Mâm upaishyasi*). Arjuna has already secured all the necessary Knowledge, but his Reason has yet to become steady by practice. That is the reason why, in the last verse, he is asked to direct his mind to the Universe as the form of the Personal God (*Manmanâbhava*), to love Him as the Self (*Mad-bhaktah*), to worship Him by sacrificing everything he does to Him (*Madâyâji*) and to bow Him as everything including the Self (*Mâm namaskuru*). These four points are repeated once more at the end of the Gitâ, in Chapter XVIII. 65, and are said to be the

key¹ of securing God for ever and ever. In the next Chapter, Shri Krishna mentions, at the special request of Arjuna, the Emanations (*Vibhuti*) of God in continuation of those given in Chapter VII, which serve to give him practical exercise² in the Knowledge of the Personal God he has received in this Chapter.

1 *OJ. Taishicha Vasudeva Devaki māuli / yāñteñ svayeñ bhuli ghāli / pragata rāhāvayāchi killi / Arjunā sāñge // Manmanā bhava Madbhakto Madyāji Mām namaskuru // Paramārthađipikā.*

Ātmajna ātmaratine bhajati Harilā, premeñ maniñ dravati sevuni Vishnulilā / hoila ye ritि jasi jasi sattva shuddhi, tattviñcha sattva muratāñ agunātmasiddhi // *Brahmastuti.*

Tuñā mbane nāmā pāshīñ chāri mukti / aiseñ bahu granthiñ boliyeñ // Shravana kirtanādi bhakti / Vāsudeva sarva aishā yukti / prārabdha bhogitāñbi virakti / hridayiñ asāvi // Nigamasāra.

2 *OJ. Etām vibhutim yogancha.....nātra sañshayah—B. G. X. 7.*

CHAPTER X

(DASHAMO'DHYÂYAH)

SYNOPSIS.—Arjuna is greatly delighted to hear, in the last Chapter, of the immense superiority of the Worship of the Personal God over that of the other Gods. Shri Krishna observes this and continues the same subject in this Chapter also, by saying that, as He Himself is the beginning of the Gods and the great Sages, none of them knows His origin (Na Me viduh suraganâh prabhavam.....maharshinâñcha sarvashah—X. 2), that is, His manifestation on the first appearance of Mâyâ. For, it is impossible for a son to know the birth-day of his father. He who knows Him to be eternal (Anâdi) and therefore unborn (Aja), and also the Supreme Lord of the Universe (Loka maheshvaram), enjoys Living-Freedom (Sarva pâpaih pramuchyate—X. 3). It is He Who inspires the different natures (Matta eva prithagvidhâh bhâvâh—X. 5) distributed to beings (Bhutânâm) such as Reason, Knowledge (Buddhirjnânam—X. 4), etc., and He is, therefore, the proper object of worship. He creates Brahmâ first¹ and then the seven great Sages (Maharshayah), the four (Chatvâro) Kumâras and likewise the fourteen Manus (Manavastathâ), who are born by the operation of the mind

¹ *Of. Yo Brahmânam vidadhâti purvam—Skruti.*

(*Mânasâ jâtâ*—X. 6). They are His Lovers (*Madbhâvâ*) and thus *Emanations* (*Vibhutis*). Their descendants are the saints and all these people (*Imâh prajâh*). One who knows these *Vibhutis* as well as the *Yoga* taught in Chapter IX. 5 (*Pashya Me yogamaishvaram*) after acquiring *Vyatireka* and *Anvaya* Knowledges (*Aksharam Brahma paramam*—VIII. 3), will be able to make his Reason steady (*So'vikampena yogena yujyate*—X. 7) without the worry of the *Ashtâṅga Yoga* or the *Yoga* of eight parts described in Chapter VI. Even mere candidates for Knowledge (*Jijnâsu*), who believe Him to be Eternal (*Anâdi*—X. 3) and Unborn (*Aja*—X. 3) or the material cause of the Universe (*Sarvasya prabhavo*—X. 8) and also its Supreme Lord (*Loka maheshvaram*—X. 3) being the efficient cause of it (*Mattah sarvam pravartate*—X. 8), are led to pure worship of Him alone (*Machchittâ Madgataprâñâ*—X. 9) in the company of Saints (*Bodhayantah parâś param*—X. 9). The worship consists of the joyful repetition of God's Names and Glories and the comic performance of His achievements (*Kathayantascha Mâm nityam tushyanticha ramanticha*—X. 9), whereby both their ignorance of the Self and the false appearance of the illusion born of it (*Ajnâna jantamah*—X. 11) are destroyed by the lamp of *Vyatireka* Knowledge (*Jnâna dipena*—X. 11) and the resplendent light of the sun of *Anvaya* (*Bhâsvatâ*—X. 11), respectively. Their sole object, however, being to secure the Love of God (*Bhajatâm pritiþurvakam*—X. 10) and not

Knowledge or Freedom, they become perfect by the additional Knowledge of His Yoga and Vibhutis (Etām vibhutim yogancha—X. 7) and attain to Him (Mām upayānti ic—X. 10). Arjuna, therefore, having expressed his keen desire to hear again all the Vibhutis and Yoga (Ātmano yogam vibhutincha—X. 18), of which, as a matter of fact, there is no end (Nāstyanto vistarasya Me—X. 19), because God Himself is infinite and He pervades the whole Universe with only a fragment of Himself (Vishtabhyāham idam kṛtsnam ekāñshena—X. 42), Shri Krishna gives only the chief ones (Prādhānyatah—X. 19), which occupy the rest of the Chapter. For the satisfaction of Arjuna, however, He gives a clue to all the Vibhutis, viz., that whatever strikes him as pre-eminently powerful, fortunate or splendid—all that is to be judged as proceeding from a part of His own splendour (Yadyad vibhutimat sattvam shrimad-urjitameva vā tattadeva avagachchhatvam Mama tejoñshasambhavam).

O Thou God of Gods ! Thou art Unborn, Unbegun and the Supreme Lord of this Universe, being its material and efficient cause ! The water of the river Ganges is not different from the water of the wells on its banks, but it is impossible for the latter to serve all the purposes which the former does. In the same way, Thou hast taught us, in the last Chapter, that Thou alone possessest the power to release the Individual Souls from the bondage of actions and, therefore, Thou alone art the proper object of worship. The worship of the other Gods, although they are no other than Thy own limbs, is wrong and irregular (*Avidhipurvakam*),

because it produces the suffering of births and deaths. If one asks here, how then do the Nirgunopâsakas obtain Freedom without the Worship of the Personal God?, the reply is that they too worshipped Him when they sought for Knowledge. It is only after acquiring it that they left Him and began to practise the Chitta-Chaitanya Yoga alone to make their Reason steady. But this desertion of God does not come in the way of their securing Nirguna Mukti if they steadily devote themselves to the study of the Impersonal Brahma, just as a person, who leaves¹ the service of a king after receiving a grant of land from him, is not prevented from enjoying the fruit it yields, if he cultivates it properly. These are rewards for services already done, which cannot with justice be withheld.

Arjuna, having been overjoyed to hear of this great glory of the Personal God, Shri Krishna begins the present Chapter also in the same strain.

श्रीभगवानुवाच—भूय एव महावाहो शृणु मे परमं चत्तः।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया॥१॥

“ Yet again, O Mahâbâho (Mighty-armed) !, give ear to My supreme word, which, desiring your good, I speak to you who are delighted (with it).”

That the Lord of this Universe is the greatest of all the Gods is a delicious truth, but it is unwelcome to the sinful fools (*Dushkritino mudhâh*—*B. G. VII. 15*), just as sugar is unpalatable to those who suffer from bile. Shri Krishna would never hurt the feelings of such people by saying that He alone is the Saviour of the world. Arjuna, however, does not belong to this class of men.

1 Cf. Râjâ kari bhudâna / taiseñ Bhagavanteñ didhaleñ jñâna / bhudâna gheuni sodi râjasannidhâna / tari prayatneñ pikelachi te bhumi ||
Yathârthatadipikâ.

He rejoices to hear the glories of the Personal God (*priyamānāya*¹), and on that account alone, the Blessed Lord, out of a desire for his welfare (*hita kāmyayā*), asks him (*te vakshyāmi*) once again (*bhuya eva*) to lend ear to His words (*shrimu Me vachah*), which He regards as a matter of the greatest importance (*paramam*). He would not certainly have cared to open² His lips again if the subject had not been agreeable or beneficial to the disciple, and one of great consequence in His own estimation. It is one that helps³ to bring Knowledge to Perfection, as repeated touch of fire does to improve the purity of gold. Arjuna is called here '*Mahābāho*' (mighty-armed), because Shri Krishna is quite confident that he will easily secure Living-Freedom (*Jīvanmukti*). In the next verse, He tells that He is the origin of all the Gods and Sages.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

“ Neither the multitudes of Gods nor the great Sages know My origin, for, I am the beginning of all the Gods and the great Sages.”

The origin of the eternal flow of *Māyā* (Illusion) from the Nirguna or Impersonal Brahma, which is the nature of the Saguna Brahma or Personal God, is His '*prabhavam*⁴'. This nobody knows (*na viduh*)—not

1 Cf. (*Māyā bhāshānāneñ*) *santushta honāryā*—*Gitārahasya*.

2 Cf. *Tari tuja yā shravaniū priti / āni Maja he goshti mukhyatveñ na vātati / āni tuzyābi hitāchi goshti nasati / tari kāñ punhā Mi bolatoñ ? // Yathārthatadipikā.*

3 Cf. *Purvīñ sāñgitaleñchi sāñgena / jeneñ dridhikarana hoyā purna / jaiseñ punahpunhā putiñ gūlītāñ savarna / kasā jāna chadhechi kiñ // Chitsadīnandalahari.*

4 Cf. *Agii ! Mi nirguna Brahma / anādi māyānādichā Majapāsuni ugama / hoyā teñ Māzeñ sagunatva sārvāñhuni jeñ prathama / to prabhava Māzā // Yathārthatadipikā.*

even the hosts of Gods (*suraganâh*) nor the great Sages (*maharshayah*¹), because He is the Creator or beginning (*âdih*²) of all of them (*Devânâm maharshinâncha sarvashah*). It is absurd to expect a son to know the birth of the father of whom he is born. In the next verse, Shri Krishna removes the suspicion of His being born like other mortals, which is likely to arise in one's mind by the sense of the word 'prabhava' used here, and also mentions the fruit of knowing Him to be without beginning or end and the Overlord of all.

यो सामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंसूदः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

**"Of (all) mortals, he who knows Me to be
Unborn, Unbegun, the Supreme Lord of the world,
being the wisest, is freed from all sins."**

In the last verse, it is said that the Gods and the great Sages do not know His 'prabhavam', that is, birth. Here we are asked to know that He is unborn (*ajam*). How can this be reconciled³? The reply given is that He is beginningless (*anâdim*). If the manifestation of the Personal-God on the first appearance

1 Cf. Ta'sechi maharshi je Bhrigvâdika/jarhi tapasvî sarvajna samyaka / tarhi te Maja nenati dekha / mâtechâ vekha garbhastra jaisâ // Chitsadânandalahari.

2 Cf. Kâñ rikhi âni devâñ / yerâñ bhutajâtâñ sarvâñ / Miñchi âdi gâ Pândavâ / mhanauni jânatâñ avaghad. // Jnânesvari.

Mi âdi sarvâñ devâñ maharshinchâ yâstava / Mâziyâ prabhavâteñ na jânatî rishi deva / kiñ jyâ pâsunî jyâ santatichâ udbhava / âdi tayâ santânâchi vadila to // Yathârthadipikâ.

3 Cf. Bhâva aisâ kiñ Dhananjayâ / Brahmiñ pragatae prathama mâyâ / tevhâñ mâyâ shabalatâ Ishvarâ avyayâ / pragata honeñ Maja ghade // Tochi janma Maja mhanâvâ / tari pratisrishtichyâ âdi kâliñ yâ prâdurbhâvâ / dekhatâñ upâdhi hâ Mâzâ ganâvâ / anâdi mhanoni // Anâditva jehhâñ siddha jâleñ / tevhâñ ajatva Mâzeñ sâdhaleñ / tevhâñ prabhava mhanuni yâ boleñ / janma Majalâ na mhanave // Yathârthadipikâ.

of Mâyâ (Illusion) in the Impersonal Brahma is to be called His birth, it is seen over and over again every time the Universe is created. It must, therefore, be regarded as a mere vehicle (*Upâdhi*) which is without beginning (*anâdim*). When it is proved that He is beginningless or eternal, it is evident¹ that He is not born, and consequently, the word ' *prabhava*' does not signify His birth. The Shruti, which says that after the dissolution of the Universe neither *sat* nor *asat* exists (*Nâsadâsinno sadâsit*), means that the vehicle is absent and the Personal God is in His *Yoga-nidrâ*² (Yoga-sleep), which is neither *Samâdhi* (absorption,), because then there is no Knowledge of the Self for want of the necessary vehicle, nor *Sushupti* (deep sleep), because His vehicle does not at that time merge in *Tamas* or Ignorance. God's vehicle is of *Shuddha Sattva*, which is never destroyed. It lies hidden in the Impersonal Brahma during the dissolution period of the Universe, as the mirage does in the sun during the night, and it appears again when the time comes for the creation of the Universe, as the mirage does at midday. If, on the other hand, one vehicle had perished and another supplied its place, then we could say that He is born. But such is not the case. The fact is that He is unbórn and eternal and that from Him everything originates and, therefore, He is said by the Vedas to be

1 Cf. Tari sarvâñcheñi kârana Mi mhanauna / Maja âdi nâhiñ gâ
sarvathâ jâna - / anâdi mhanauni aja sampurna / janma shunya sarvathâ //
Chitsadâñandalahari.

2 Cf. Evancha to yoga na mhanave / athavâ nidrâhi na ganave / âni
yoganidrâhi bolave / ekâñsheñi karuni // Kiñ sattva yogiñ Brahmamaya /
tari tyâcha Brahmîñ sattvâchâ laya / âni tethuni mâguti udaya / sattva
yogâñtuni nighe je ritî // Âtâñ pralayâñantara' nase chichchaktisa chit-
pratyaya / nidre samâna bhâva hoyâ / nidrâchi mhanâvâ tari nase tamîñ
laya / upâdhihina nirdharmiñ chitsvarupiñ // *Yathârthadipikâ*.

the Great¹ Lord or Ruler of the Universe (*maheshvaram*). He who knows (*vetti*) these three points and worships God alone, must be regarded as the wisest² (*asam-mudhah*) among mortals (*martyeshu*), for, through His Grace he will be able not only to acquire Knowledge but also to preserve it (*Yoga kshemam vahâmyaham—IX. 22*) and ultimately to release himself from all sin as well as merit (*sarva pâpaih pramuchyate³*), that is, from 'Kriya-mâna' or the impressions of acts done in this life, and 'Sanchita' or impressions of past actions that will give rise to future births. The words 'sarva pâpaih⁴', therefore, include both sin and merit, because the latter also produces births and deaths. So far about His mysteries at the beginning of the Universe. In the next two verses, Shri Krishna shows Arjuna His Godhood even during the period of the existence of the Universe, by saying that He inspires the different natures distributed to mortal men.

बुद्धिक्षीर्णनमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवो भवो भयं चाभयमेव च ॥४॥

1 Cf. Ani sarva lokâñchâ mahâ Ishvara / niyantâ pâlitâ maheshvara—*Chitsadânandalahari*.

2 Cf. To pâkhânâmâzi parisu / jaisâ rasâñtu siddharasu / manushyâ-âñtu añshu / Mâzâ jânañ // *Jnânesvara*.

To manushyâñta parama chatura—*Yathârthadipikâ*.

To jâna thora manushyâñ madhyeñ—*Chitsadânandalahari*.

3 Cf. Å shlokano artha Shri Râmânujâchârye ema karyo chhe ke je loka Mane aja anâdi ane lokamaheshvara jâne chhe te moksha pâme chhe ityâdi; ane ema tâtparya kâdhyuñ chhe ke je loka Mane anâdi aja ne Ishvara ero jâne teja mukta thâya.—*Dvivedi*.

Tadadhigame uttara purvâghayorashlesha vinâshau tadvyapadeshât—*Shruti*.

4 Cf. Kiñ sarva pâpeñ mhanaje / punyahi pâpachi jâniye / kiñ punyaphalarupa hi bhoga je je / tehi hetu janma maranâche // *Yathârtha-dipikâ*.

अहिंसा समता तुष्टिपो दानं यशोऽयशः ।
भवंति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

“ Reason, Knowledge, non-delusion, forgiveness, truthfulness, self-restraint, tranquillity, pleasure, pain, birth, death, fear and also security, harmless-ness, equability, contentment, penance, gifts, glory and obloquy are the different moods of living beings issuing from Me alone.”

Buddhi or Reason is the determining faculty. Its aim is always to secure pleasure and avoid pain. The Reason (*buddhi*) spoken of here is, however, one that knows that true happiness lies in Freedom (*Moksha*) and desires Knowledge. To secure such a Reason, Gâyatri¹, the mother of all the Vedas, advises us to worship the Supreme Lord, Who it is that inspires our Reason. ‘*Jnâna*’ is the realization of the Self by Vyatireka or Analytic Knowledge. ‘*Asammoha*²’ is the destruction, by Anvaya or Synthetic Knowledge, of the greater delusion that the world is a reality. For Perfection, however, one has to practise ‘*kshamâ*’ or forgiveness, which is the forbearance of the faults of others, ‘*satyam*’ or speaking the truth, ‘*damah*’ or the restraint of the senses and ‘*shamah*’ or the absorption of the pure mind in the Self. These are the characteristics of those who worship God. ‘*Sukham*’ or pleasure and ‘*duhkham*’ or pain are the results of the meritorious

1 Cf. Gâyatri sarvân Vedânci janani—*Yathârthadipikâ*

Omtatsavitur varenyam bhargo devasya dhimahi dhiyoyonah prachodayât.

2 Cf. Âtmâ nakale heñ ajnânâvarana / moha shabdeñ tyâcheñ karâveñ vivarana / tyâhuni jeñ jada dvaita dâruna / sammoha mhanâveñ teñ yâstava // Evam vyatireka anvaya dvividha / jâlâ jari Majapâsuni bodhâ / tathâpi purvasañskâreñ sambandha / sattvâsa rajatamâchâ hotase // *Yathârthadipikâ*.

or sinful deeds of ordinary men, which necessarily cause 'bhavobhâvo' or births and deaths. The anticipation of pain produces 'bhayam' or fear, and the timely suggestion of some preventive measure secures 'abhayam' or fearlessness. The Worshippers of God, again, possess the noble quality of 'ahiñsâ' or harmlessness, because they realize the Self in all. This is called 'samatâ', which means discernment of sameness in all. As they have no worldly desire, they always live in contentment (*tushti*), and they alone can perform the penances¹ (*tapah*) of the body, speech and mind described in Chapter XVII. There is no wonder, indeed, if they make gifts (*dânam*) of food, clothes or money to the poor, for, out of compassion for mankind they impart even Knowledge of the Self and release them from the bonds of actions. Their 'yashah' or fame is not only to be heard in this world but it rises to the higher worlds too. The glories of Sanaka² and similar other Lovers of God are sung with joy even in Brahmaloka. All these several moods (*bhâvâh prithagvidhâh*), including even the disgrace (*ayashah*) we hear of the misdeeds of beings (*bhutânâm*), proceed from God Himself (*Matta eva bhavanti*). In the next verse, Shri Krishna says that He alone is the object of worship of all the Perfect Men (*Siddhas*).

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मङ्ग्लाचा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

1 Cf. Devâdvija Guruprâjna.....*tapo mânasamuchyate*—
B. G. XVII. 14-16.

2 Cf. Kiñ bhulokiñ tyâncchi prasiddhi / taisicha Brahmaloikiñhi yashasamriddhi / kiñ Sanakâdi bhaktâncchi bhakti sukha siddhi / kautukeñ Brahmaloikiñhi varniti // Pâtâliñ sarvajna Shesha / kari dhanya te mhanuni kirtighosha / evam pâtâlapâsuni sâtyaloka paryanta ashesa / bhakta varniti bhakti tyâncchi // *Yathârthadipikâ*.

“The seven great Sages, the four (Kumâras) and likewise the Manus, My earliest Lovers, were born of mind ; their descendants are (all) these people.”

At the beginning¹ of the Universe, Brahma deva was born from the navel of Vishnu, also called Padmanâbha. He, then, having desired creation, the seven great Sages (*maharshayâh² saptâ*), the four (*chatvâro³*) virgin youths and also the fourteen Manus (*Manavastathâ⁴*), God’s Lovers of old (*purve Madbhâvâ⁵*), all Mind-create, sprang forth (*mânasâ jâlâ*). From them arose the Gods and the different races of mankind to fill this world (*yeshâm loka imâh prajâh*). Properly speaking, only the Rishis and Manus alone are responsible for the work of creation, as the Kumâras kept themselves aloof from it. But, there is nothing wrong in regarding the progeny of the brothers as theirs also. On account of this, however, no distinction is made between the Mânasaputras who are all said to be His Lovers, because, in spite of their different Prârabdhas, their Love, Knowledge and Dispassion are just the same⁶. God is the Progenitor of

1 Cf. Agâ ! srishtichyâ âdi kâliñ / Brahmâ upajalâ nâbhikamaliñ / tyâchyâ maniñ srishtichi ukali / mhanoni prathama putra mânasa upajale // *Yathârthatdipikâ*.

Taiseñ Mi pahileñ / maga Mâzeñ mana teñ viyâleñ / tetha saptâ rikhi jâle / âni chârhi Manu // *Jnâneshrari*.

2 Cf. Tayânchi nâmefîhi tuja sâñgena / tari Bhrigu, Marichi, Atri he jâna / Pulastya, Pulaha, Kratu, Vasishtha âpana / he saptahi jâna âdi rishi // *Chitsadânandalahari*.

3 Sanatkumâra, Sanaka, Sanandana and Sanâtana.

4 Cf. Chaudâ Svâyambhuvâdi—*Chitsadânandalahari*.

5 Cf. Purviñ madbhakta he jâle—*Samashloki*.

Mukhyârtha to purvilachi sampanna / Mâzyâ thâiñ purna bhâva jyâñchâ—*Chitsadânandalahari*.

6. Cf. Jnâna bhakti vairâgya / yâñ sarvâñsahi he sarva sabhâgya parantu prârabdheñ keleñ bhogya / santânâñmuleñ strisangâdika *Yathârthatdipikâ*.

all mankind in two¹ ways, because He not only gives birth to Brahmâ but also Knowledge, which his sons receive from him. They impart it to their disciples and thus, passing from master to disciple, it spreads through the saints in this world. Now, although God Himself has become this Universe and everything that we see is His Divine Power or body, yet we must regard that particular object, which shows exceptional superiority in knowledge, power, beauty and such other things, as His *Vibhuti*² or Emanation. It is this Knowledge of Vibhuti Yoga to which reference is made in Chapter XVIII. 54³, where the Supreme Love of a Perfect Jnâni is described. It is very rare indeed, but it helps greatly in making the Reason of the aspirant steady. This is pointed out in the next verse.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकंपेन योगेन युज्यते नात्र संशयः ॥७॥

“ **He who knows in essence these Emanations of Mine and My Power, is absorbed by unfaltering Yoga ; of this (there can be) no doubt.**”

The Wise Lovers spoken of in the last verse are God’s Emanations⁴ (*etâm vibhutim*), and the Knowledge

1 *OJ.* Evaucha vishva kartâ âpana / âni Jagadguruhi svayeñ Mi Nârâyana / jagiñ dvividha santati jâli nirmâna / parampareñ âpanâcha pâsuni // *Yathârthadipikâ.*

2 *OJ.* Âtâñ vishva sarva svayeñ Hari / pratyakshabi yoga aishvara deha tyâchâcha pari / vishesha jnâna sâmarthya jethavari / tethavari tyâchi vibhuti hâ vishesha // *Yathârthadipikâ.*

3 *OJ.* Kiñ ashtâdashîñ ‘ Brahmabutah prasannâtmâ ’ yâ shlokeñ karuni / ‘ samah sarveshu bhuteshu Madbhaktim labhaté parâm ’ mhanoni / Brahmabutahi bhakti sarva bhutiñ pâvato mhanela yâ varuni / Brahma-butâsahi labhya bhaktineñ heñ jnâna vibhuti yogâcheñ // *Yathârthadipikâ.*

4 *OJ.* Arjunâ ! purva shlokoñta / je boliloñ bhakta / je jnâni âni anurakta / charaniñ âpulyâ // He sakalahi vibhuti / âni je purvâdhyâyâñta yogasthiti / ‘ pashya Me yogamaishvaram ’ mhanuni tuja prati / Mi boliloñ // To yoga âni he vibhuti / Saguna Sarveshvârâchyâ murti—*Yathârthadipikâ.*

imparted to Arjuna in the last Chapter, in the words beginning with 'Mayâ tatamidam sarvam' and ending with 'Pashya Me yogamaishvaram', is His Power (*yogam*). One who knows (*vetti*) these Vibhutis and Yoga of the Personal God (*Mama*¹) in essence (*tattvatah*), that is, after acquiring² Vyatireka and Anvaya Knowledges, will certainly continue His Worship with great Love, and thus, without troubling himself with the *Ashtâṅga Yoga* (Yoga of eight parts) described in Chapter VI, will be able to make his Reason steady (*so'vikampena yogena yujyate*³) and to enjoy Living-Freedom (*Jivan-mukti*). In order that Arjuna and other Lovers of God may follow the advice without any hesitation, it is said that there is no doubt about the result (*nâtra⁴ sañshayah*). Nay, even if a Seeker⁵ of Knowledge (*Jijnâsu*) were to believe the divine origin or source of the Vibhutis (Emanations) and worship the Personal God alone as the Supreme Lord of the Universe, he too would obtain all practical Knowledge and become perfect, because the Great Being Whom he worships is bound to do all this for him (*Yoga kshemam vahâmyaham*—

1 Cf. Etheñ 'etâm vibhutim yogancha mama' / mbanuñi yâ 'mama' shabdeñ sarvottama / hâ artha suchavi kiñ Micha Saguna Brahma / yâ vibhuti hâ yoga ânikâchâ mhanati teñ na ghade // *Yathârthadipikâ*.

2 Cf. Pari tattvajnâneñ tattvatâñ / hâ yoga Mâzâ kale gâ Pândusutâ !/ to jari apakva jnâni jânatâ / vyatireka anvaya bodhâ // *Yathârthadipikâ*.

3 Cf. Tyâchi âtmajnânâchi sthiti / anâyâseñ bâne achala yoga riti / je sthiti bânâvayâ shramati / bhakti tâkuni nîrgunopâsaka // *Yathârthadipikâ*.

4 Cf. Mhanauni nishankeñ yogeñ / Majâ minalâ manâcheni añgeñ / tetha sañshayo karaneñ nalage / trishuddhi jâna // *Jnâneshvari*.

To aprachaliteñ yogeñ karuna / samyagjnâna sthairyâ teñ jâna / teñchi to pâve nirvâna / sañshaya jâna etha nâhiñ // *Chitsadânandalahari*.

5 Cf. Aishâ purvoktâ vibhuti / jânatâñ bâne Mâzî sarvottamatva sthiti/ te jijnâsuhi ananyâ avyabhichârini bhakti sumati / karuñ lâge // Tyâsa Mi Gurnkripeñ karuni/ tattva sâñgatõñ pragata houni—*Yathârthadipikâ*.

B. G. IX. 22). This is explained in detail in the next four verses for Arjuna's satisfaction.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
 इति मत्वा भजते मां बुधा भावसमन्विताः ॥ ८ ॥
 मन्त्रित्ता^१ मद्भूतप्राणा बोधयन्तः परस्परम् ।
 कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥
 तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
 ददामि बुद्धियोगं तं येन मामुपयांति ते ॥ १० ॥
 तेषामेवानुकूपार्थमहमज्ञानजं तमः ।
 नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

“The wise, full of Love, worship Me, believing that I am the Source of all and that all evolves from Me. Their minds fixed on Me, their breaths breathed to Me, one waking another to sense of Me, speaking always of My glories, they rejoice and enjoy. To these, who are ceaselessly devoted and who worship Me for Love alone, I give that union of Reason (with the Self) by which they attain to Me. And out of pure compassion for them, remaining in their hearts, I destroy their darkness as well as (the illusion) born of the Ignorance, with the lamp of Knowledge and the resplendent light of the sun of Wisdom.”

God² is the source of all (*Aham sarvasya prabhavo*), just as gold is of all the ornaments. Thus, as Nirguna or Impersonal Brahma, He is the material cause of the Universe. Again, from Him, as Saguna Brahma or the

1 *Of.* The following shloka in *Yogavâsishtha* “Tachchitta tadgata prâna bodhayantah parasparam / kathayantascha tannityam tushyanticha ramanticha //”

2 *Of.* Mi Vâsudeva nâmeh parabrahma jâna / sarvah jagâchâ utpatti-kârana / nimitta kârana kulâlâche paripurna / upâdâna teñ mrittike aiseñ // *Chitsadânandalahari.*

Personal God, Brahmâ, the Mânasaputras, *viz.*, the Rishis, the Kumâras and the Manus born by the mere operation of mind, and this diversified creation are evolved (*Mattah sarvam pravartate*). He is, therefore, also the efficient cause of the Universe. The wise (*buḍhâ*) believe this (*iti matvâ*) and worship¹ the

Kiñ nirguna svarupeñ karuni / suvarnâlaukâranyâyeñ upâdâna houni /
tochi mâyâ shabalita sâkshitveñ sarva kalpuni / nimitta kârana hotase //
Tathârthađipiñkâ.

One God and Father of all, who is above all and through all and in you all.—*Ephesians, Chapter IV. 6.*

“Say God is one God: the eternal God: He begetteth not, neither is He begotten: and there is not any one like unto Him.” (*Al Koran, Chap. CXII.*)

This Chapter is held in particular veneration by the Mahomedans, and declared by a tradition of their Prophet, to be equal in value to a third part of the whole Koran.—*The Koran by Sale.*

The Impersonal and the Personal are one and the same Being, even as fire and its burning properties are one. Ye cannot conceive the fire apart from its power of burning. They are one even as milk and the whiteness of milk are one. One cannot conceive the milk without the whiteness. They are one even as a gem and its brightness are one. You cannot conceive a gem without the brightness. They are one even as a serpent and its movement in a crooked line are one. Ye cannot conceive the serpent without its serpentine tortuous motion.—*Shri Râmakrishna Paramahânsa.*

1 *Of.* The following is an extract from a long *Samâsa* dealing with the worship of Saguna Brahma (Dâsabodha, Dashaka VI, *Samâsa* 7):—
“You fall prostrate before the great of the world: You servilely adore them: but to God you bow not: What is this?.....Râma is the chief of our family: Râma is the great End: He is the Lord of Lords, the liberator of the Gods. We are His servants: by serving Him knowledge dawns:.....He destroys the evil ones: He is the support of the virtuous: this truth is for ever. Man’s thoughts are fulfilled; obstacles disappear: when Râma favours, realization dawns. Worship of Râma gives knowledge: it makes man’s greatness grow. Dedicating yourself to Râma, you should do your acts: then dawns knowledge: within the mind should grow the thought ‘Rama is the Doer’ ‘Râma is the Doer, not I’—this is the worship of the Manifest. If you believe *you* act, you come to grief. In order to give us true devotion, God has become embodied out of Mercy: we should realize God is

Personal God alone with Love (*bhajante Mām¹ bhāva samanvitāh*). This also implies that those who make no difference between Him and the other Gods, treating, so to speak, milk and butter-milk alike, are fools (*abudhā*). The pure worship of God is the result of the conviction that Brahmā, the Mānasaputras and all the Saints are His Emanations (*Vibhutis*). As regards the sincerity of the worship of the wise, we are told that their minds are God's (*Machchittā*), which means that His worship is so dear to them that, without it, they regard their body as a mere corpse bereft of the mind. Not a moment of theirs passes without remembering Him and, therefore, their breaths even are said to be breathed to Him (*Madgataprānā*). In short, they live² for Him. But such worship is impossible³ except in the company of Saints, the advantages of which the Saint Tukārāma describes

the Doer. If God were not to manifest Himself, then who can know Him ? Not even the best of us can realize Him."—*A Sketch of the Life and Teachings of Rāmadās by G. A. Natesan & Co.*

He was of opinion that the realization of the Absolute could be got only through the Personal God. He says: "Thus another thing is added to the position of the purely Advaitist philosopher, viz., that it is the Personal God that can and doth give Brahma-Jnān."—*Life & Teachings of Shri Rāmakrishna Paramahañsa by G. A. Natesan & Co.*

1 *Vide* Part I 'Theology', Note on page 407.

Cf. When Krishna calls upon us to become his devotees, when he shows the *Vishvarupa*, or the world-form, whenever he uses the first person, we have references to the manifested aspect of the Supreme.—*Indian Philosophy by Prof. S. Rādhākrishnan.*

2 *Cf.* Athavā Madbhajanārtha jayāncheñ jivana / bhajana nasatāñ tayāncheñ marana / taiseñchi paraspareñ Shruti yucti karuna / kariti bodhana Māzeñchi te // *Chitsadānandalahari.*

Tukā Mhane jalo jalo māzi kāyā / Viththalā sakhayā vāñchuniyāñ //

*Mhanauni tihīñ prema dharileñ / teñchi deneñ yeyāñ upāileñ / pari yāñ deāveñ teñ ihiñchi keleñ / āpana peñchi pariñ // *Jnāneshvari.**

3 *Cf.* Aisi prathama charaniñ Hari / bole tyānchyā bhajana ritichi vaikhari / bhajana varnileñ aiseñ pari / satsangevina teñ asādbya // *Yathārthadipikā.*

in the following¹ words:—“How grateful am I to the Saints, who always keep me awake, *i. e.*, do not let me fall into the sleep of ignorance. How can I, O God!, repay their obligations? Even if I were to sacrifice my life to them, it would fall far short of their kindness. Their ordinary talk is instruction for my good. They undergo immense troubles in teaching me. *Tukā* says, as the cow thinks always of the calf, so do they take care of me.” Shri Chaitanya too regards the society of holy men as the root of the birth of devotion to God. The necessity of their company (*Satsangati*) is, therefore, pointed out by saying that when one forgets, another reminds him of the importance of the worship (*bodhayantah parasparam*). The mode of their worship is that they always speak about God, *i. e.*, He is their only theme of speech (*kathayantascha Mām nityam*). The words ‘*bodhayantah*’ and ‘*kathayantah*’ refer to hearing (*Shravana*) and repetition of the Names and Glories of God (*Kirtana*), respectively. The sacrifice of these produces Love (*Bhakti* or *Prema*), which fillsthem with joy (*tushyanti*) and stimulates them to represent (*ramanticha*²),

Tuzeñ yashachi târiteñ pari na kevalâ târave / sahâya asilâ ase taricha
shatrulâ mârave // Na Bhâgavata bhetatâñ na ghadatâñhi satsangati / na
ajna hridayeñ tashiñ Tava yashorasiñ rangati // *Kekâvali*.

Shuddhir nrinâm.....te yashasi pravridha sachchhraddhayâ
shavâna sambhritayâ yathâsyât // *Shri Bhâgavata*.

1 Cf. Kâya yâ santânche mânû upakâra / maja nirantara jâgaviti //
Kâya Devâ yâñsiñ vâhveñ utarâi / thevitâñ hâ pâyiñ jiva thodâ // Sahaja
bolaneñ hita upadesha / karuni sâyâsa shikaviti // *Tukâ* mhane vatsa
dhenuchiye chittiñ / taise maja yeti sâmbhâlita //

Every moment that the teacher is with his boys he can help them, for, as has always been taught in India, being near a good man helps one's evolution.—*Education as Service by J. Krishnamurti*.

2 Cf. Ramaneñ mhanaje kridaneñ / sharira Mâzyâ âkâreñ karaneñ /
Mâzeñ abhinaya dâkhayaneñ / heñcha ramaneñ tayâncheñ // *Yathârtha-
dipikâ*.

by gesticulations or dramatically, the wonderful deeds performed by the Lord in His incarnations. "Just as the degree of love", says Svapneshvara¹, "in ordinary men is inferred from their words, tears, thrill of joy &c., so also the purity of love to God is to be inferred from the like outward expressions." Shri Krishna also recommends² to Uddhava, in Shri Bhâgavata, singing, preaching, dancing, acting the parts played by Him in His incarnations, and hearing and narrating stories about Him, as the mode of worship most pleasing to Him. To those, who thus ever sacrifice actions to Him (*teshâm satata yuktânam*) with the sole object of securing His Love (*bhajatâm pritipurvakam*³), He, as Guru, gives such complete Knowledge (*buddhi yogam*) and Perfection as would enable them to attain to Him, because His nature is that of the Kalpavriksha⁴. To make Himself, however, more clear about the nature of the Knowledge (*buddhi yogam*, meaning literally union of the Reason with God or the Self), which He imparts, He says that out of compassion for them alone (*teshâmevânukampâritham*) who seek not Freedom but Love, He dwells in their hearts and from there destroys (*nâshayâmi*⁵) the darkness

1 *Cf.* In his commentary on 'Tatpari shuddhascha gamyâ lokavallinge-bhyah // 43 // Shândilya, translated by Pan!.

2 *Cf.* Upagâyangrinannrityan karmânyabhinayanmama / Matkathâ shrâvayanshrinvan ma uhurttakshaniko bhavet //

3 *Cf.* Yâ lâgiñ pritipurvaka mhanuni / mhane hâ bhâva hridayâñ dharuni / kiñ priti pudheñ karuni / priti prâpti kâraneñ Maja bhajati // Yathârthadipikâ.

Also *Cf.* B. G. III. 9 and IX. 26-27.

4 *Cf.* Ye yathâ Mâm prapadyante &c.—B. G. IV. 11.

5 *Cf.* 'Ajnâna jantamah' mhanoni / ajnâna cheñ dvividha rupa yâ vachaniñ / 'jnâna dipena bhâsvatâ' yâ doñ drishtânteñ karuni / dvividha jnâna ajnâna nâshaka bolato // Âavarana tama nâshâsa drishtânta / 'jnâna dipena' mhane Bhagavanta / teñ jnâna nâshi jadabhrama ajnâna janita / teñ yâ 'jnâna dipena bhâsvatâ' yâ drishtânteñ bolato // Yâ lâgiñ âavarana-nâshaka jnâna dipa / vikshepa nâshakâchâ suryâsama pratâpa / kiñ

(*tamah*) of their ignorance of the Self by the lamp of Vyatireka Knowledge (*jñānadipena*) and the false appearance of the illusion born of that ignorance (*ajñānajam*) by the brilliant light of the sun of Anvaya Knowledge (*bhāsvatā*¹). Just as a lamp only helps us to see at night the objects lying in the house, but it is the sun's light alone that can disclose the world outside, so, Vyatireka Knowledge secures only the realization of the rope of the Self, but it is Anvaya Knowledge alone that can dispel the dark dreadful fear of the serpent of this variegated world, caused by the ignorance of the rope of the Self. Thus, the Lovers become fit to acquire Knowledge of the Yoga (*Pashya Me yogamaishvaram*) spoken of in the last Chapter and the Vibhutis mentioned in this, whereby they are able to enjoy, in the Supreme Abode of God, the Eternal Bliss and Love², which is the aim of their life. Arjuna, who is now perfectly satisfied about the importance of this Knowledge, expresses, in the next seven verses, his full conviction that Shri Krishna is the God of Gods and

andhakāriñ pāhāyā āpaleñ rupa / dipachi pure // Parantu pāhāyā prapancha
sārā / dipa na nāshi tyā andhakārā / mhanoni bolaneñ lāgaleñ Jagadādhārā /
anvaya bodhās drishtānteñ suryāchiyā // *Yathārthadipikā*.

1 Cf. Jagiñ yogi ātmā pragata tisa dāvi tamiñ ravi—*Rāja Yoga*.

In the following passage from Newman's Sermons page 279, Faith=Shraddhā, Knowledge=Vyatireka Jñāna, Wisdom=Anvaya Jñāna:—"Wisdom belongs to the Perfect and more especially to the preachers of the Gospel; and Faith is the elementary grace which is required of all, especially of hearers. 'To one is given by the Spirit the word of Wisdom, to another the word of Knowledge by the same spirit, to another Faith by the same spirit.' 'Teaching the hearts of His faithful people by the sending to them the light of His Holy Spirit.' 'By the same Spirit' we may 'have a right judgment in all things.' This is the Wisdom of the Perfect. In earthly language it goes by the name of Science and Philosophy."

2 Cf. Te mukti tehi na ichchhiti / nirnimitta Māzi ichchhiti priti / te priti
advaitabodheñ sumati / jānati avidyānāshāntiñ // *Yathārthadipikā*.

his keen desire to hear His Vibhutis (Emanations) in detail and also His Yoga once more, as, for him, there is never satiety in hearing His sweet nectar-like words. With this state of mind of Arjuna may be compared that of Parikshiti, described in Shri Bhâgavata in the following words:—“This hunger which is hard to bear, and this thirst, does not oppress much, because I am drinking the nectar of the praise of the Lord Hari which is dropping from thy lips.”—X. 1.13.

अर्जुन उवाच—परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

आहुस्त्वामृषयः सर्वे देवर्षिनारदस्तथा ।

अस्तितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

सर्वमेतद्वतं मन्ये यन्मां वदसि केशव ।

नहि ते भगवन्व्यक्तिं विदुदैवा न दानवाः ॥ १४ ॥

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेशो देवदेव जगत्पते ॥ १५ ॥

वकुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिलोकानिमास्त्वं व्याप्य तिष्ठासि ॥ १६ ॥

कथं विद्यामहं योगिंस्त्वां सदा परिच्छितयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृष्णिर्हि शृण्वतो नास्ति मेऽसृतम् ॥ १८ ॥

“Thou art the Impersonal Brahma, the Supreme Abode, the Holiest of the holy, the Great Being dwelling in bodies, Eternal, Divine, the First God, the Unborn, the Lord. All Sages, as also the divine Sage Nârada, Asita, Devala and Vyâsa, thus call Thee and Thou Thyself too tellest me the same. O Keshava (Teacher of both Brahmâ and Shiva)!, I believe all this that Thou sayest to be true. Thy

manifestation, neither do the Gods nor the Demons understand. It is Thyself alone that knowest Thyself by Thy Nature, O Purushottama (Best of Beings)! Originator of all, Lord of all, Chief of Gods and Ruler of the Universe! To Thee alone belongs to tell without reserve Thy own Divine Emanations wherewith Thou standest pervading all the worlds. How may I know Thee, O Thou Master of Mystic Power!, while always meditating on Thee? In what various forms art Thou, O Bhagavan (God of Gods)!, to be thought of by me? Tell me, again, in detail, O Janârdana (Destroyer of the wicked)!, of Thy Power and Emanations, for, never enough can my ears drink of this nectar."

Arjuna addresses Shri Krishna¹ as 'Param Brahma', because He always knows Himself to be the Nirguna or Impersonal Brahma, which is the goal of the Nirgunopâsakas. But, He is also the 'Param Dhâma' or Supreme Abode called Anâdi Vaikuntha, the goal of the Saguna Bhaktas. It is the holiest of the holy (*pavitram paramam*), because it is made of Shuddha Sattva, where not a particle of the unholy Rajas or Tamas is to be found. Now, He has not only become the Vaikuntha Himself but also the Universe, of which He is the material cause. He is, therefore, said to be the 'Purusha' or Being who dwells in all *puris* or bodies. He is, however, distinguished² from the In-

1 Cf. Prakritihuni para / âpana aiseñ nîrantara / Tuñchi anubhavisi Sarveshvara / Tuñchi Parabrahma Devâ! yâ lâgiñ // 'Param dhâma pavitram paramam bhavân' mhanoni / yâ saguna visheshaneñ karuni / saguna moksha-sthânah! Tuñchi hcñ maniñ dharuni / bolatase // Raja tama vikâra apavitra / jetheñ nasati kiñ shuddha sattva jeñ pavitra / tyâchi rachanâ jetheñ svânanda mâtra / akhandatveñ sphuratase // *Yathârthatadipikâ*.

2 Cf. Pari pureñ sharireñ tyâñta / jiva hi vasati ananta / tari Tuñ mhanataseñ na hosi Bhagavanta / mhanuni shâshvata Tuñ mhanataseñ // Ani jiva te

dividual Souls (*Jivah*), who also dwell in them, by being called 'shâshvatam' or Eternal and 'divyam' or Divine. All this, Arjuna had already heard from the Sages (*rishayah*), who know the past, present and future, as also from the God-sage (*Devarshih*) Nârada, the famous Asita and Devala and even Vyâsa the knower of the Vedas, but the words 'Aham âdirhi devânâm' (I am the beginning of the Gods) and 'yo Mâm ajam anâdincha vetti loka maheshvaram' (he who knows Me to be unborn, beginningless and the Supreme Lord of the Universe), which came out of the lips of the Preceptor (*svayanchaiva bravishi me*) in this very discourse¹, confirmed² the truth. He, therefore, intimates his Faith indirectly by using the epithets 'Âdidevam' (the first of the Gods), 'Ajam' (unborn) and 'Vibhum' (the Lord), and soon after, openly confesses his conviction by saying that he believes that all that He tells is Truth (*sarvametadritam manye yan mâm vadasi*). Shri Krishna is called here 'Keshava³', because it is He Who gives Knowledge to Brahmâ (*Ka*) and Shiva (*Isha*). Arjuna satisfies the Master that he has fully understood all the instruction he has received, by giving its substance in the words 'nahi te Bhagavan vyaktim vidurdevâ na dânavâh', which mean that neither the Gods nor the

aneka / phaleñ sharireñ dhariti laukika / Tuñ Purusha alaukika / mhanuni Tuñ divya mhanataseñ // Yathârthadipikâ.

1 Cf. Tyâñta yâ âdhyâyâche ârambhâpâsuni / jeñ bolilâ svamukheñ-karuni / tyâchâ mathitârtha yâ chaturtha charaniñ suchavuni / anuvâda Arjuna karitase // Yathârthadipikâ.

2 Cf. Erhaviñ vadilâñcheni mukheñ / evam vidhu Tuteñ âikeñ / pari kripâ na kijechi Tuvâñ ekeñ / tavañ nenijechi kâhiñ // Aiseñ shabda jâta âlodileñ / athavâ yogâdika abyâsileñ / teñ taiñchi mhanoñ ye apuleñ / jaiñ âjnâ deñti Guru // *Jnânesvari*.

3 Cf. Ka shabdeñ hâ Brahmâ jâna / Isha shabdeñ Shri Shankara âpana / tayâñteñ prâpta Tuñ kripekaruna / Tuzeni jnâna tayâñsi hota // *Chitсадानन्दलहरि*.

Demons know His manifestation, that is, the occasion of the Impersonal Brahma becoming the Personal God. How can children know the birth-day of their father? If, then, nobody knows His manifestation, how is it known at all? The reply is that He Himself knows it by His Reason called Nature (*svayamvritmātmānam*² *vettha Tvam*). The Impersonal Brahma is unable to know Himself without His Power, the Pure Māyā or Nature, which resembles the Reason of Individual Souls, but with it He becomes the Personal God and is able to know Himself. He is, therefore, called 'Purushottama' or the Best of Beings. He imagines³ the elements (*bhuta bhāvana*), governs them all (*bhutesha*) and forms out of them bodies not only of men, lower animals and inanimate objects, but also of the Gods (*Devadeva*). Brahmā and the other Gods have also their creations (*srishti*), but they are made out of the elements imagined by God, just as the potter's vessels are made out of the earth supplied by Nature. If it be said, however, that the Gods too are powerful because they rule over their own worlds, then, He must be acknowledged to be

1 *Oj. Bhagavantā! Tuži vyakti / mhanije Tuži abhivyakti / niranjanū sagunatva honeū he prasakti / na jānatī deva a'havā dānava /; Evancha Tuži sarvīnchā adi / nislyā Tuži prādurbhāva jo anādi / te vyakti abhivyakti Tuži Brabmādi / na jānatī putra janma dīna ja'si bipicha /; Yathārtha-dipikā.*

2 *Oj. 'Ātmanātmānam vetthavam' mhanoni / Arjuna mhanē ye riti samajoni / kiñ ātmā buddhi māyā tī karuni / 'ātmānam vettha' mhanaje āpanātēñ jānasi // Yathārtha-dipikā.*

3 *Oj. Heñ ākileyā kiñ bhutabhbāvanā / tribhuvana panchānanā / sakala devadevatārchanā / Jagannāthā // Jñānesvara.*

'Mhanoni mhanē Tuži 'bhutabhbāvanā' / kiñ bhuteñ bhāvīsi kalpīsi Jagajjivana / āni Tuži bhutesha mhanē Arjuna / kiñ bhuteñ kalpuni Tuži vartavisi // Ādhīñ kalpiliñ panchabhluteñ / magna deva manushyādi sharireñ keliñ bahuteñ / mhanoni mhanāvēñ Devā! Tuteñ / Devadeva mhanoni // Yathārtha-dipikā,

the most powerful of them all, being the Ruler of the whole Universe (*Jagatpate*). The object of Arjuna's glorifying Shri Krishna in this manner is, that he wishes to request Him to tell one and all of His own Divine Emanations (*vaktum arhasyasheshena divyâ hyâtmâ vibhutayah*) wherewith He stands pervading all these worlds (*yâbhir vibhutibhir lokânimâñstvam vyâpya¹ tishthasi*). If the Blessed Lord were to ask why Arjuna is anxious to know the Emanations, his reply² is that, while meditating on Him constantly (*Tvâm sadâ parichintayan*), as advised in Chapter IX, instead of worshipping at random, he wishes to know (*katham vidyâm*) some particular objects which he should look upon as the vivid manifestation of His extreme Power. In other words, of His unnumbered forms, he wants to know under what specific forms He may be grasped more readily (*keshu keshucha³ bhâveshu chintyosi*). Shri Krishna is called here 'Yogin', because Arjuna knows Him to be the Master of the 'yogamaishvaram' or Mystic Power which he has already realized. Arjuna, therefore, as a matter of fact, knows both God's Power (*âtmâno yogam*) and Emanations (*vibhutincha*), but his object

1 *OJ.* Yâ lâgiñ mâze dohale ârti / Tuvâñ puravâve ji Lakshmipati / jihîñ vibhuti karuni sarva loka Shripati / vyâpuni sarvârthiñ râhilâsi // *Chitsâdânandalahari*.

2 *OJ.* Yogâghatita sâmarthya Ishvarâcheñ / jeñ 'pashya Me yogamaishvaram' mhanoni sâcheñ / navamiñ Arjunâsa dâvileñ teñ yogaishvarya jyâcheñ / to Tuñ yogi mhane yâ shlokiñ Arjuna // Kiñ agâ Yogiyâ ! Tuteñ chintita / mi asena kiñ murtimanta bhâsela Bhagavanta / pari aiseñ chintita asatâñ atyanta / sâmarthya Tuzeñ myâ kotheñ kotheñ pâhâveñ // Sadâ sarvadâ yogarupa / Tuñ disasi patiñ jaisâ tantu chitsvarupa / parantu Tuzeñ sâmarthya vishesha pratâpa / Tuñchi mhanoni myâñ kotheñ kotheñ chintâveñ // *Yathârthadipikâ*.

3 *OJ.* Jeyâñ bhâvâñchâñ thâñiñ / Tuteñ chintitâñ maja sâyâsa nâhiñ / to rîvanchuni deiñ / yogu âpulâ // *Jnânesvari*,

now is to hear them again (*bhuayah kathaya*) in detail (*vistarena*), because, in drinking this nectar, his ears feel no satiety (*triptirhi shrinvato nāsti me'mritam*). Both 'Yoga' and 'Vibhutis' are necessary¹, for, the remembrance of the latter alone would make the aspirant forget the impersonal nature of God and reproduce duality, which is dangerous to Freedom. Shri Krishna is mightily pleased with the fervent ardour of the pious disciple and, therefore, complies, with great joy, with his request in the following verses, which close the Chapter.

श्रीभगवानुवाच—हंत ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामंत एव च ॥ २० ॥

आदित्यानामहं विष्णुज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामसि नक्षत्राणामहं शशी ॥ २१ ॥

वेदानां सामवेदोऽसि देवानामसि वासवः ।

इंद्रियाणां मनश्चासि भूतानामसि चेतना ॥ २२ ॥

रुद्राणां शंकरश्चासि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चासि मेरुः शिखरिणामहम् ॥ २३ ॥

पुरोधसां च मुख्यं मां विद्धिं पार्थ वृहस्पतिम् ।

सेनानीनामहं स्कंदः सरसामसि सागरः ॥ २४ ॥

महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

अश्वतथः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गंधर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

उच्चैःश्रवसमश्वानां विद्धि मामसृतोऽन्नवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

1 Cf. *Kiñ yogāvina / karitāñ vibhuticheñ smarana / padela advaita vismarana / anartha tevhāñ* // *Yathārthatadipikā*,

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
 प्रजनश्चास्मि कंदर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥
 अनंतश्चास्मि नागानां वरुणो यादसामहम् ।
 पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥
 प्रहादश्चास्मि दैत्यानां कालः कलयतामहम् ।
 मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥
 पवनः पवतामस्मि रामः शस्त्रभूतामहम् ।
 द्विषाणां सकरश्चास्मि स्तोतसामस्मि जाहवी ॥ ३१ ॥
 सर्गाणामादिरंतश्च सध्यं चैवाहमर्जुन ।
 अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥
 अक्षराणामकारोऽस्मि द्वंद्वः सामासिकस्य च ।
 अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥ ३३ ॥
 मृत्युः सर्वहरश्चाहमुद्धवश्च भविष्यताम् ।
 कीर्तिः श्रीर्वाक्च नारीणां सूतिर्मैधा धृतिः क्षमा ॥ ३४ ॥
 बृहत्साम तथा साम्नां गायत्री छंदसामहम् ।
 मालानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥
 घूर्तं छलयतामस्मि तेजस्तेजस्विनामहम् ।
 जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥
 वृष्णीनां वासुदेवोऽस्मि पांडवानां धर्नजयः ।
 मुनीनामप्यहं व्यासः कवीनामुशाना कविः ॥ ३७ ॥
 दंडो दमयतामस्मि नीतिरास्मि जिगीषताम् ।
 मौनं चैवास्मि शुद्धानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥
 यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
 न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥
 नांतोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
 एष तूर्वेशतः प्रोक्तो विभूतेर्विस्तरं भया ॥ ४० ॥
 यद्यद्विभूतिमत्सत्त्वं श्रीमद्भूर्जितमेव वा ।
 तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥ ४१ ॥

अथवा वहुनैतेन किं ज्ञातेन तवार्जुन ।
 विष्ण्याहमिदं वृत्त्वसेकांशेन स्थितो जगत् ॥ ४२ ॥
 इति श्रीमद्भगवद्गीतासूपनिषत्तु ब्रह्मविद्यायां योगशास्त्रे
 श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दशमोऽध्यायः ॥ १० ॥

Well then, I will tell¹ you, O Kurushreshtha (Best of Kauravas) !, the chief of My own Divine Emanations, for, there is no end to details of Me. I am the Self, O Gudâkesha (Lord of sleep) !, seated in the heart of all beings ; I am the beginning and the middle and the end also of all beings. Of the Adityas I am Vishnu ; of shining bodies I am the radiant Sun ; I am Marichi of the Maruts ; of constellations I am the Moon. Of the Vedas I am the Sâma Veda ; of the Gods I am Indra ; and of the senses I am the Mind ; I am Consciousness in living beings. Of the Rudras I am Shankara ; the Lord of Wealth of the Yakshas and Râkshasas ; and of the Vasus I am Fire ; Meru of mountain-peaks am I. And know Me, O Pârtha (Son of Prithâ) !, to be Brihaspati, the chief of household priests ; of generals I am Skanda ; of lakes I am the Sea. Of the great Sages, I am Bhrigu ; of words, I am the Single Syllable ; of sacrifices I am the Sacrifice of (silent) Repetition ; of immovable things the Himâlaya. The Ashvattha of all trees ; and of divine Sages Nârada ; of the singers of Gods Chitraratha ; of the Siddhas the Sage Kapila. Of horses know Me to be Uchchaishravas, nectar-born. Airâvata of lordly elephants and of men the King. Of weapons I am the Thunderbolt ; of the cows I am the Wish-giving ; and I am Love which

1 In the 16th Chapter of the XI Skandha of Shri Bhâgavata, Shri Krishna gives similar description of His Vibhutis to Uddhava.

generates ; of serpents Vâsuki am I. And I am Ananta of Nâgas ; I am Varuna of water-dwellers ; of the dead ancestors I am Aryaman ; Yama of controllers am I. And I am Prahlâda of Daityas ; of reckoners Time am I ; and of wild beasts I am the Lion ; and the Eagle of birds. I am the Wind of those that blow ; Râma of weapon-wielders I ; and of fishes I am the Crocodile ; of streams the Ganges am I. Of creations I am the Beginning and the End and also the Middle, O Arjuna ! Of sciences the Science of the Self ; the Speech of speakers I. Of letters the letter 'A' I am, and of all compounds the Copulative Compound ; I also Time Eternal ; and I the Supporter whose faces are everywhere. And all-grasping Death am I, and the Source of all that is to be ; and of females Fame, Fortune, Eloquence, Memory, Intelligence, Constancy, Forgiveness. Likewise, Brihatsâman of Sâman hymns ; Gâyatri of metres am I ; of months I am Mârgashirsha ; of seasons the Spring. I am the Gambling of cheats ; I am the Splendour of the splendid ; I am Victory, I am Industry and the Goodness of the good I. Of the Vrishnis I am Vâsudeva ; of the Pândavas I am Dhananjaya ; of the Sages also I am Vyâsa ; of poets the Poet Ushanas. I am the Rod of those that govern ; I am the Policy of those that desire victory ; and I am also Silence respecting secrets ; the Knowledge of those who know am I. And whatsoever is the seed of all things, that am I, O Arjuna !; there is nothing moving or unmoving which can exist without Me. There is no end to My Divine Emanations, O Parantapa (Terror of foes) ! Here have I declared, only in brief, the extent of the Emanations.

Whatever is powerful, fortunate or splendid, know all that to be produced from but a fragment of My splendour. Or rather, O Arjuna !, of what use will this multifarious Knowledge be to you ? Having pervaded this whole Universe with only a fragment of Myself, I remain (absolute). Thus ends the Tenth Chapter, entitled 'The Yoga of Emanations', in the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal In the glorious Upanishads of the Bhagavad-Gitâ."

The particle 'hanta¹' (well then) shows the intensity of the joy² with which Shri Krishna tells Arjuna His own Divine Emanations (*te kathayishyâmi divyâ hyâtmâ vibhutayah*). The word 'Kurushreshtha' (Best of Kurus) suggests that He would tell the Vibhutis with Yoga also as solicited by him. All the Kauravas are His own forms from the point of view of Yoga, but of all of them, Arjuna is His Vibhuti. This is again distinctly stated in the 37th verse (*Pândavânam Dhananjayah*). The Emanations spoken of in Chapter VII, such as 'Raso'hamapsu³' (I am savour in waters), etc., are also combined with Yoga, but those given in Chapter XV, where, for instance, it is said 'having become the Moon I nourish all plants (*Pushnâmicha.....somo bhutvâ*)', are without⁴ Yoga. The

1 Cf. Shri Bhagavâna Shadguna / 'hanta' shabdeñ ye vishayiñ harsha purna / bahu bareñ sâñgena âni âpana / bahu santosbaloñ aiseñ 'hanta' shabdeñ suchavi // *Yathârthadîpikâ*.

Hanta heñ ati sneheñ sambodhana / karitâ zâlâ to shadgunaishvarya sampanna—*Chitsadânnandalahari*.

2 Cf. Eyâ Pârthâcheyâ bolâ / sarvâñgiñ Krishna dolalâ—*Jnâneshvâri*.

3 Cf. Kiñ udaka yoga âni rasa yibhuti—*Yathârthadîpikâ*.

4 Cf. Aiseñ na mhanelâ panchadashâñta / tyâ nusatya vibhuti bolela Bhagavanta / kiñ chandra houni aushadhiteñ aseñ pâlita / vaishvânara houni pachavitoñ annâteñ // *Yathârthadîpikâ*.

addition of the word 'Ātma' (meaning body and translated as 'own') to 'vibhutayah' (Emanations), in this verse, also suggests¹ Yoga. In short, whatever is found superior in anything is to be regarded as the Vibhuti in that Yoga. There is, however, no end to God's Vibhutis as well as Yoga (*nâstyanto vistarasya Me*), because He is Himself Infinite. He, therefore, proposes to tell only the chief ones (*prâdhânyatah*). The first and the most important Vibhuti mentioned by the Blessed Lord is the Self (*âtmâ*), in the form of the Individual Soul, seated in the heart of all beings (*sarva bhutâshayasthitah*). *Âshaya* is the seat of feelings, *i. e.*, the mind or heart (*Sattva*), which always resolves to have pleasures and to avoid pain. All² this is God's Mâyâ or Yoga, the reflecting surface, and His reflections, *viz.*, the Individual Souls who dwell in the Yoga (hearts), are the Vibhutis. It is, therefore, the duty of everyone, who wishes to worship God, to give food to the hungry, water to the thirsty, clothing to the naked, and to satisfy the desires of all beings so far as it lies in his power, or at least, not to do any harm to creatures, who are to be regarded as His Emanations. For, He is the beginning, the middle and also the end of all (*Aham âdischa madhyancha bhutânâmanta eva cha*), as gold is of all the ornaments. Arjuna is called here 'Gudâkesha' or Lord of Sleep, because he is always awake or cautious and would not neglect this duty. *Âdityânâm-*

1 Cf. Kuru mhanaje Kaurava kula / yogarupeñi Bhagavadrupachi kevala / hâ yoga tyâñta vibhuti âpali kevala / to tuñi Kurushreshtha Arjuna ye ritî // Evam âtma vibhuti / sâñgena mhaue Shripati / kiñ âtmâ deha to yoga âni tujapratî / vibhutihi sâñgena // *Yathârthadipikâ*.

2 Cf. Te âshaya sarva mâyâ / mâyâ titaki yoga Mâzâ Dhananjayâ ! / tyâ yogiñi jiva titake tyâñvari dayâ / karâvi vibhuti añsharupa tyâ Mâzâyâ hâ bhâva // *Yathârthadipikâ*.

aham¹ Vishnuh' may mean either that, of the twelve Âdityas or Sun-Gods, He is the chief who bears the name of Vishnu, or that, of the Gods Indra and others (*âdityânâm*), He is Vâmana, the fifth incarnation of Vishnu. The other Gods are His Yoga and Vishnu is the Vibhuti. Of the shining orbs (*jyotishâm*), of the forty-nine² Wind-Gods (*marutâm*) and of the different constellations (*nakshatrânâm*), He is respectively the beaming Sun (*ravirañshumâñ*), the powerful Marichi (*Marichih*) and the dappled Moon (*shashi*). He is Himself all the Vedas, but the Sâma Veda, which is full of music, is His Vibhuti, because He is fond of *Kirtana*³. He is Indra (*Vâsavah*), the king of the Gods (*devânâm*), mind (*manas*), the controller of the senses (*indriyânâm*), and consciousness (*chetanâ*), the life of living beings (*bhutânâm*). Of the eleven Terror-Gods (*Rudrânâm*), He is the chief Shankara⁴; of jinn and goblins (*yaksharakshasâm*), He is the Wealth-God (*vittesho*); of the eight Vasus, He is the God of fire (*pâvakah*), and of mountain-peaks (*shikharinâm*) He is Meru, the golden mount. Of domestic priests (*purodhasâm*), He is Brihaspati, the Head-priest of the Gods; of generals (*senâninâm*), He is Kârtika Swâmi (*Skandali*), the second son of Shiva, commanding the armies of the Gods; and of all the lakes (*sarasâm*), He is the sea (*sâgarah*). Of the great

1 Cf. Tari yayâ dvâdashâdityâñ mâzâri / Vishnunâmâ âditya Mi sarvâñ pari / athavâ Vâmanâvatârahi chaturiñ / eke pari jânâvâ // *Chitsadânandalahari*.

Âditya Indrâdideva / tyâñta Vâmanarupeñ Vishnu svayameva—
Yathârthadipikâ.

2 Cf. Mâruta je asati te ekunapauñâsa—*Chitsadânandalahari*.

3 Cf. Yogarupeñ Micha sakala nigama / pari gânarupeñ veda sâma / kirtana priya Mi Purushottama / Mâzeñ vibhutirupa Mi mâmitoñ // *Yathârthadipikâ*.

4 Lit. Shankarah—All blessings—Lord Shiva.

Sages (*maharshinâm*), He is Bhrigu; of words (*girâm*), He is the One-syllabled *Om* (*ekâksharam*), and of sacrifices, He is the sacrifice of the constant repetition of God's Names (*japayajnah*¹). The human mind is, as a rule, always engaged in some egoistic thought or other, such as 'I', 'mine', 'I want such a thing', and so on. If it is, however, accustomed to repeat, now and then at least, the Name of God, it will soon get rid of this pernicious habit, and by constantly coming in contact with His Name, will one day realize Him. For instance, although one may not know² the king, yet, if he sees him constantly, he is sure to get an opportunity of securing his wishes in a short time. Of immovable things (*sthâvarânâm*), He is the Mt. Himâlaya. Of trees (*vrikshânâm*), He is the sacred fig-tree (*ashvatthah*); of the God-Sages (*devarshinâm*), He is Nârada; of the celestial musicians (*gandharvânâm*), He is Chitraratha; and of those who even from birth are possessed of Love, Knowledge and Dispassion (*siddhas*), He is the Muni Kapila, who propounded the Sâṅkhya Philosophy. Of all horses, He is Uchchaishravas, the Gem presented to Indra, which burst from the nectar-wave (*amritodbhavam*) at the churning of the ocean by the Gods and Demons combined; of huge tuskers (*gajendrânâm*), He is Indra's elephant Airâvata; and of all mankind (*narânâncha*), He is the monarch (*narâdhipam*). Of weapons (*âyudhânâm*),

1 Cf. Pranava athavâ mantra Râma Krishna—*Uhitsadânandalahari*.

Samastâñ hiñ yajnâchâñ paikiñ / *japayajnu* to Mi iye lokiñ / jo karmatyâgi karmâdikiñ / *niphajavije* // *Jnâneshvari*. ..

Japastu sarva dharmebhyah paramo dharma uchyate / *ahiñsayâ* hi bhutânâm japa yajnah pravarttate // *Bhârata*.

2 Cf. Kiñ mantrâcheñ hi sphurana râhe / brâdhi svâtmâ svarupâteñchi pâhe / tohi anubhava hota âhe/ kshana ardhakshana pari avidyeneñ olakhenâ // Hâcha râjâ aiseñ na vâte / tathâpi to jari ghadi ghadi bhete / tari laukaricha daridra phite / kiñ hâ rajâdhirâja kanavâlu // *Yathârthatadipikâ*.

He is the thunderbolt (*vajram*) ; and of cows (*dhenunâm*), He is the wish-giving cow (*kâmadhuk*), from whose udder-teats all heart's desires are fulfilled. He is the Love-God (*kandarpah*) who procreates (*prajanah*), the motive being progeny and not merely carnal passion. Of the serpents¹ (*sarpânam*), He is their seven-headed king *Vâsuki*, who is supposed to carry the earth on one of his erected hoods. Of the snakes called *Nâgas* (*nâgânâm*), He is the 'thousand-fanged *Ananta*, on whose broad coils reclined leans *Vishnu*'; of aquatic beings (*yâdasâm*), He is the Sea-God *Varuna*; of the dead ancestors (*pitrinâm*), He is *Aryaman*, the king of the Manes; and of those who restrain the senses (*sañyamatâm*²), He is self-control (*yama*). Of Demons (*daityânâm*), He is *Prahlâda*, one of the best Lovers of God, for whose sake He became incarnate as a Man-lion (*Narasiñha*) and killed his father *Hiranyakashyapu*, who hated God and severely oppressed and even tried to kill the son for loving Him. Of reckoners (*kalayatâm*), He is Time (*kâlah*), conditioned and non- eternal with its divisions into years, months, etc., as distinct from the unconditioned and eternal Time (*akshayah kâlo*) mentioned in the 33rd verse. Of wild

1 *Ofr. Shridhara tikeñta sarpa savisha va nâga nirvisha aseñ mhataleñ asuna Râmânuja Bhâshyâñta sarpa eka dokyâche va nâga aneka dokyâñche asâ bheda dâkhâvilâ âhe.—Gitârahasya.*

2 This is also rendered as 'of rulers or controllers in general' and 'Yama' is taken to mean 'God of death'.

Ofr. Âni sakalâñsi je niyamana kartte / dharmâdharmâcheñ phala anugraha nigrahâñteñ / kariti yâñ maddhyeñ yama to sarvârtheñ / jâna niruteñ Dhanurdharâ // Chitsadânandalahari.

Mana indriya sañyama / je manâ indriyâñchâ nigraba parama / kariti tyâñta Mi Purushottama / yama tyâñchâ agâ ase // Yathârthadipikâ.

Agâ ! jagâchi shubhâshubheñ libiti / prânâñchâ uganâ gheñti / maga keleyâ anurupa deñti / svarga mokshu je // Teyâ niyamîyâñtu yamu / jo karmasâkshi dharmu / to Mi mhane Râmu / Arjunâteñ // Jnâneshvâri.

beasts (*mrigānām*), He is their king, the lion ; and of birds, He is the eagle, the son of Vinatā (*Vainateya*), on whom Vishnu rides. Of those that have the power to blow or that have the capacity of motion (*pavatām*¹) He is the wind (*pavanah*) ; of those that wield weapons (*shastra bhritām*), He is the charming Rāma, the seventh incarnation of Vishnu ; of fishes (*jhashānām*), He is the powerful crocodile (*makarah*) ; and of streams which flow (*srotasām*), He is the holy river Ganges (*Jāhnavi*). Of the past, future and present waves of creations, He is the beginning and end (*sargānām*² *ādirantascha*), because they originate from Him and dissolve in Him, Who is their ocean. In the 20th verse, Shri Krishna speaks of the beginning, &c., of beings (*bhutānām*), while here He describes the material creation (*sargānām*), and so there is no repetition. And He is also the middle (*madhyanchaiva*), because, even when the waves of worlds appear, they are nothing but the ocean of Brahma. Of sciences (*vidyānām*), He is the science of the Self (*adhyātma*³ *vidyā*) which is defined

1 Cf. Teyāñ vahileyāñ âni gatimatāñ / âñtu pavanu to Mi Pandusutā—*Jnāneśhrari*.

2 Cf. Bhuta bhavishya vartamāniñ / prapancha srishti jályā konāra âtāñ hoti mhanoni / aneka sarga anāditveñ karuni / he Arjunā : // *Yathārtha-dipikā*.

Pahile upakramiñ bhutāñchā âdi madhya anta / aiseñ svayeñ bolile Achyuta / teñ chetanatveñ bolile âtāñ achetana nischita / pari punarukta navhe kāñhiñ // *Chitsadānandalahari*.

3 Cf. Evam Guru tochi bolu jāne / shishya tochi kiñ jyāsa bāne / yā ubhaya shreshthatva khune / vāda tyāñchācha prakata dākhavi // *Yathārtha-dipikā*.

Jo nirvachu karitāñ vādhe / áikileyā utprekshe sala chadhe / jeyā vari bolateyāñchiñ godeñ / bolaniñ hoñti // *Jnāneśhrari*.

Tattva bubhutsu je vitarāga doni / athavā Guru shishya bolati jeñ tattva nirvāniñ / tattvāchā nischaya hoyā to Shruti yucti karuni / jāna sarvapaniñ vāda to Mi aisā // *Chitsadānandalahari*.

as 'Svabhâvo'dhyâtmamuchyate' (B. G. VIII. 3), because all other sciences proceed from Ignorance (*Avidyâ*) and are, therefore, His Mâyâ or Yoga only. The Knowledge of the Self is, however, secured by the instruction of the Preceptor given in reply to the questions put by the disciple (*Vâde vâde jâyate tattva bodhah*). This dialogue (*vâdah*¹) of speakers (*pravadatâm*), viz., the Preceptor and the disciple, is He. Of letters (*aksharânmâ*), He is the first letter 'A' (*akâro*²) ; and of all conjunctive forms (*sâmâsikasya*), He is the copulative compound (*dvandvah*), because all its members are co-ordinate³ with one another and not one depending on another, i.e., although Brahma and Mâyâ (Illusion) appear different, they are really one. Here, the Lord suggests that such analogies as help

1 Cf. Tute vâda sañvâda to hitakâri.—*Shri Râmâdâsa Swâmi*.

2 Akârovai sarvavajiti Shrutihi.

The characters (Sanskrit, 'Charitra') of the Sanskrit language, the parent of all languages, are co-existent with the creation. They are entities in Nature, form-expressions of her forces. They are eternal and indestructible—'aksharam', as characters are called. The vowels are masculine forces, the consonants are feminine forces. The masculine characters (vowels) are independent, the feminine characters (consonants) are dependent for their pronunciation on the masculine characters, the vowels. The vowels can be pronounced by themselves, the consonants can only be pronounced when united with the vowels. The vowels are the expressions of the essences of the Deity (Krishna), the consonants are the expressions of the will-force of the Deity (Prakriti), that which procreates Nature. The vowel A (pronounced 'Au' in Sanskrit), the initial letter of 'AUM', is the parent of all letters and languages.—*Vaishnavism by Premânanda Bhâratî*.

3 Cf. Pada parampada parâtpara / tyânta vyavahâra Jiyeshvara / âni jada chaitanya vyavahâra / parama pada ekachi mâguti // Aisâ siddha hoto tattvârtha / yâ samâsiñ mhanoni Samartha / jyâ drishtântiñ sâdhe paramârtha / te drishtântahi Mi vibhuti aiseñ suchavi // *Yathârthadipikâ*.

Ekâlâ dvandva mânija ubhaya pada pradhâna hoyâ chhe tema chaitanya rupe mâyâthi abhinna hoi sarvatra ubhaye samâna rahi pravarte evâ Brahmani tulanâ dvandva samâsa jodeja sâri ghate chhe.—*Dvivedi*.

Self-realization are His Vibhutis too. He is also the Eternal Time (*akshayah kâlo*), *viz.*, the Impersonal Brahma, that alone remains after the dissolution of the Universe when the Personal God is in His Yoga-Sleep (*Nâsadâsimo sadâsittadânim—Shruti*). This is the everlasting seed of all Vibhutis and Yoga and, therefore¹, they are not mentioned separately here as in other cases. He is the upholder (*dhâtâ*) of the Universe with its three faces, *viz.*, origin, existence and dissolution (*vishvatomukhah*). He is bitter death (*mrityuh*) who devours all (*sarvaharah*), and He is joyous birth (*udbhavah*) which brings to light all that are to be (*bhavishyatâm*). It is understood², therefore, that He alone represents the period of their existence (*sthitikâla*) also. Of females (*nârinâm*), He is fame (*kirtih*) or good reputation, fortune (*shrih*) or abundance of wealth, power, beauty, &c., eloquence (*vâk*) in righteous cause, memory (*smritih*) of good things, keen intelligence (*medhâ*) that grasps the Truth easily, constancy (*dhrithih*³) in faith and worship, and forgiveness (*kshamâ*) of faults. Of Sâman hymns (*sâmnâm*), He is the 'Great Sâman' (*Brihatsâma*) which relates to final emancipation ; of metres (*chhandasâm*), He is the Gâyatri, because it is the means to a Knowledge of the Brahman ; of months he is Mârgashirsha (November-December), either because it is neither too hot nor too cold, or

1 *Gf.* Sarvatra yoga boloni tyâñta / amuka teñ vibhuti Mi mhané Bhagavanta / yetheñ svayeñchi tevhâñ kâla urato Ananta / mhanoni ugâcha akshaya kâla mhanatase // Tari âtâñhi to ase / pari trikâlarupeñ vishvarupa bhâse / aiseñ boloni dâkhatitase / chaturtha charana // *Yathârthađipikâ*.

2 *Gf.* Evam mrityu sañhâra kâla / udbhava srishtikâla / donhi Mi mhanatâñ sthitikâla / madhyabhâgiñ âlâcha tohi // *Yathârthađipikâ*.

3 *Gf.* Sharirendriya sanghâta jari durnivâra / tari Ishvariñ bhajana nirantara / te dhriti gâ jâna sâchâra / kiñvâ bhutamâtra ekatra dharaneñ // *Chitsadânandalahari*.

because in that month the Gopis realized the fruit of their worship of the goddess Kâtyâyanî¹, or because it was once recognised to be the first month of the year; and of seasons (*ritunâm*), He is the flower-laden spring (*kusumâkarah*), *i. e.*, April-May. Of those who cheat (*chhalayatâm*), He is the game of dice (*dyutam*); and of those who are splendid (*tejasvinâm*) on account of beauty or wealth or wisdom or bravery or any good quality, He is the splendour (*tejah*). He is the victory (*jayah*) of the victorious, the industry (*vyavasâyah*) of business-men, and the goodness or quality of Sattva (*sattvam*) of the good or Sâttvika (*sattvavatâm*). Of the descendants of Vrishni, one of Shri Krishna's ancestors, He is Vâsudeva, the son of Vasudeva and Devaki; of the Pândavas or the sons of Pandu, He is Dhananjaya (Wealth-winner); of sages (*muninâm*), He is Vyâsa, the compiler of the Vedas; and of poets (*kavînâm*), Ushanas or Shukra, the Preceptor of the Daityas. Of those that restrain (*damayatâm*), He is the rod (*dando*), because wicked people cannot be brought round without it; and of those that desire victory (*jigishatâm*), He is the policy² (*nitih*), such as making peace, bribing, winning over an ally to one's party by dividing, and punishment. He is unbroken silence (*maunam*) in secrets (*guhyânâm*) and Knowledge (*jnânam*) of the Self in the men who know

1 Cf. Mârgashirsha prathama hemantîñ / Gopi Kâtyâyaniteñ pujiti /
tyâ Maja pâvalyâ mhanoni vibhuti / kiñ karma saphala yâ mâsâñta //
Yathârthatadipikâ.

Âni dvâdasha mâsâñmadhyeñ jâna / tivra shita tâpa vâtâdivihina/
to Mârgashirsha mâsa Mi jâna / sukhâchâ kârana jâna tuñ // *Chitsaddâ-*
nandalahari.

Bârâ mahinyânci gananâ karitâñna Mârgashirsha mahinâ pahilâ
dharuna mojanyâchi vahivâta hoti.—*Gitârahasya*.

2 Sâma, dâma, bheda and danda.

(*jñānavatām*). He is the real seed (*bijam*¹) of whatever beings (*yachchāpi sarva bhutānām*) seem to exist, as the sun is of mirage or gold of ornaments, for, without Him (*Mayā vinā*) there can be no being, living or lifeless, moving or inert (*na tadashti yatsyāt bhutam charācharam*). As He is Himself infinite², there can be no end (*nāntosti*) to His Māyā or Yoga and, therefore, naturally none to His Divine Emanations (*Mama divyānām vibhutinām*). The word 'Parantapa' (Terror of Foes) expresses the idea that the war-time is not also suitable for going into minute details (*vibhuter vistaro Mayā*). He is, thus, forced to say everything in brief (*uddeshatah prokto*). Arjuna is, however, likely to feel for not knowing the Vibhutis which remain unheard. To satisfy him, therefore, Shri Krishna gives him the key³ of all of them, viz., that whatever is endowed with power (*yadyād vibhutimat sattvam*), fortune or splendour (*shrimadurjitameva vā*), all that is to be understood (*tattadeva avagachchha tvam*) as produced from a fragment of His splendour (*Mama tejo'ñsha sambhavam*). Otherwise, what can it avail Arjuna to know all this at large (*athavā bahunaitena kim jnātena tavārjuna!*), when, after having pervaded the whole Universe with one fragment of Himself, He still remains infinite⁴

1 Cf. Ātāñi Arjunā eka pariyesiñ / sarva bhutāncheñ praroha kārana bija sarvāñshi / teñ māyopādhi chaitanya guna rāshi / teñ Mi sarvāñshiñ jāna tuñ || *Chitsadānandalahari*.

2 Cf. Arjunā ! heñ yogarupa Māzeñ nija / mhānoni anta nāhiñ Maja / taisā Māzyā vibhutiñsahi sahaja / anādisiddha anta naše || *Yathārthadīpikā*.

3 Cf. Bolilyā nāhiñta jyā vibhuti / tyā upalakshaneñ sāñgati Shripati / tari je je prāni aishvarya sampatti / lakshmi shobhā ati dekhasi je || Taisechi balādikīñ je urjita / te te Māziyā tejāche añshabhuta / lakshmi bala ityādi samasta / jāna nischita sarvatra aiseñ || *Chitsadānandalahari*.

4 Cf. Etāvānasya mahimā to jyāyāñscha Purushah—*Purushasukta*.

(*vishtabhyâhamidam kritsnam ekâñshena¹ sthito jagat*). He is undoubtedly the infinite ocean² of nectar whom it is impossible to fathom, and yet, one who is fortunate enough to get even a draught of the eternal spirit, becomes immortal. How can that little, however, be secured? The reply is, by having Faith in the doctrine that God is Unborn, Unbegun and the Supreme Lord of the Universe (*Ajam anâdincha sarva loka Maheshvaram*—X. 3), or, in other words, the material (*Aham sarvasya prabhavo*—X. 8) as well as the efficient cause (*Mattah sarvam pravartate*—X. 8) of the Universe, and by worshipping Him alone with such intense Love (*Bhajante Mâm bhâva samanvitâh*—X. 8) that the mind, followed by the senses and the life-breaths, would, as it were, leave the body and fly to Him (*Machchittâ Mad-gata prânâ*—X. 9). This kind of worship is, however, possible only in the company of Saints³ (*Bodhayantah parasparam*—X. 9), whose magnetism, as described by the Saint Tukârâma himself in the following⁴ poem, is very powerful.

“A casual touch of the dust of the feet of Saints burns to ashes the seed of desire. Then, a strong liking is produced for the Name of God, and happiness begins

1 Cf. Pâdosyavishvâbhutâni tripâdasâyâmritam divi—*Shruti*.

Bhujala teja samira kha ravi shasbi kâshâtâññîlkiñ ase bharalâ / sthira chara vyâpuni avaghâ to Jagadâtmâ dashâñguli uralâ // *Moropanta*.

2 Cf. Amrita sâgara ananta / tyâchâ na sâñpade anta / pari âtmâsiddhi atyanta / pitâññi anjuli bharunahi // *Tathârthadipikâ*.

3 Cf. The saints remove the sins of others by the mere contact of their body, because Hari, the destroyer of sins, is in them.—*Shri Bhâgavata*, IX. 9. 6.

Jagâchyâ kalyânâ santâñchyâ vibhuti—*Shri Tukârâma*.

4 Cf. Santa charana raja lâgatâññi sahaja / vâsaneñcheñ bija jaluni jâya // Maga Râmanâmiñ upaje âvadi / snkha ghadoghadiñ vâdhoñ lâge // Kanthiñ prema dâte nayaniñ nira lote / bridayiñ pragate nâma rupa // Tukâ mhane sâdhana sulabha gomateñ / pari upatishthe purvapunyeñ //

to grow hour by hour. Love chokes the throat, water flows from the eyes, and His Name and Form manifest themselves in the heart. *Tukâ* says that the means is an easy and dainty one, but is obtainable only by the merit of past lives."

Another poem of the same Saint tells us what we are to do, if fortune favours us with the gift. It runs¹ thus :—

"Lie quietly at the feet of the Saints. You need not ask or say anything. Mere Faith purifies the mind. Knowledge follows naturally without efforts, for, everything is taught² there skilfully. *Tukâ* says it is Faith alone that forces God to come to you."

For this very reason, he asks only two favours³ of God, one of which is the Name of God and the other the Company of Saints. The Saint Kabira also says⁴ :— "The service of two Beings is desirable, *viz.*, (1) that of the Saints and (2) that of God. God is the giver of Freedom and the Saints make you repeat the Name of God." The importance⁵ of the repetition of the Names of God may be gathered from the fact that it is regarded as one of His Emanations (*Yajnânâm japa yajnosmi—X. 25*). This mode of worship of God, which we learn

1 Cf. Padoniyâñ râhiñ / ugîchi santâñchiye pâyiñ // Nalage pusâveñ sâñgâveñ / chitta shuddha kari bhâveñ // Sahaja te sthiti / upadesha para yukti // *Tukâ* mhane bhâva / javali dharuni âni Deva //

2 Cf. Yadyapi jarhi upadesha na kariti / tarhi prâpti na chuke gâ Raghuñpati / te jyâ svaira kathâ kariti / tyâcha hoti upadeshâ // *Ranganâtha-swâmi*.

3 Cf. Mâganeñ teñ eka heñchi âhe âtâñ / nâma ·mukhiñ' santa sanga deiñ //

4 Cf. Kabira sevâ do bhali, eka santa eka Râma / Râma hai dâtâ muktikâ, santa japâve nâma //

5 Cf. 'Yajnâpaikiñ japa yajna Mi' heñ vâkya mahatvâcheñ âhe. 'Dusareñ kâñhiñ karo vâ na karo, kevala japâneñha Brâhmaṇa siddhi pâvato ' aseñ Manuneñhi eka thikâniñ mhataleñ âhe.—*Gitârahasya*.

from the Saints, as already mentioned before, is referred to in several passages of Shri Bhâgavata, such as the following¹ :—

“ The association with one another of good men gives rise to talks about Me, wherein occur narrations of My powerful deeds which are a soothing balm to their ears. Their hearing begets in them faith, affection and devotion successively—all leading in the path of Moksha.”

The result of the worship is, however, given in greater detail in the Bhagavad-Gitâ than elsewhere. Such worshippers, who desire nothing but Love of God (*Bhajatâm' pritipurvakam*²—X. 10), says Shri Krishna, acquire, first, the Knowledge of the Impersonal Brahma by the Vyatireka and Anvaya methods (*Jnâna dipena bhâsvatâ*—X. 11), and then, the Knowledge of the Universe as the Personal God’s Yoga or Power, or, in plain language, His thought-form or illusive body, and that of whatever is conspicuous³ or splendid (*Yadyad vibhutimat sattvam, &c.*—X. 41) in things great or small, moving or still, as His Vibhuti or Emanation, which makes their Reason steady (*So'vikampena yogena yujyate*—X. 7). This is the ‘*Buddhiyogam*’ (union of Reason with the Self or God) which He gives (*Dadâmi*—X. 10), whereby, while their body is alive, their Kriyamâna and Sanchita are destroyed (*Sarvapâpah pramuchyate*—X. 3)

1 Cf. Satâm prasangâñ mama virya sañvido bhavanti hrit karna rasâyanâh kathâh | tajjoshanâhshvaþavarga vartmani shraddhâratirbhaktir-anukramishyati || *Shri Bhâgavata*, III. 25. 24.

2 Cf. Kiñ Tuzyâ pritichâ jivhâlâ | to de gâ | âmhâñsa Ghananilâ || aisiyâ bhaktâñvari kalavalâ | kaisâ naye Maja dayâlu kalpavrikshâsi || *Yathârthadipikâ*.

3 Cf. Jeñ jeñ uttama âni thorapana | teñ teñ Ishvara sâmarthyâ-lakshana | tyâ tyâsa mhanati vichakshana | vibhuti Ishvarâchyâ mhanoni || *Yathârthadipikâ*.

and, on the exhaustion of their Prârabdha, that is, the dissolution of their body, they enjoy the Bliss of His Eternal Company in His Supreme Abode, the Anâdi Vaikuntha (*Mâmupayânti*¹ *te—X. 10*).

In the next Chapter, Arjuna having requested² Shri Krishna to show him the whole Universe exactly as He sees it Himself, He gives him temporarily His own Divine Vision and fulfils his wishes.

1 *OJ. Prayâna kâle'pi cha Nâm te viduh—B. G. VII. 30; Madbhâvam yâti—VIII. 5; Mâmevaishyasi—IX. 34; Mâmeti—XI. 55; Nivasishyasi Mayyeva ata urdhvam—XII. 8; Madbhâvâyopapadyate—XIII 18; Mama sâdharmañamâgatâh—XIV. 2; Gachchhantyamudhâh padamavyayam tat—XV. 5; Vishate tadanantaram—XVIII. 55.*

2 *OJ. Miyâñ ibiñ chi dohiñ dolâñ / zombâveñ vishvarupâ sakalâ / yevadhi hâvañ doñvañgalâ / mhanauni kari // Jnânesvari.*

CHAPTER XI

(EKÂDASHO'DHYÂYAH)

SYNOPSIS.—Although, in the Ninth Chapter, Shri Krishna tried to satisfy the curiosity of Arjuna to realize the Self in things unperceived by the senses as well as by his Reason and memory, by giving him the simile of the moving and still air existing in space (Yathâkâshasthito nityam vâyuh sarvatrago mahân—IX. 6), yet he wished to see the whole Universe as it is actually seen by God (Evametadyathâttha Tvam âtmânam drashtumichchhâmi Te rupa-maishvaram—XI. 3) and, therefore, requests the Lord, in this Chapter, to show him His own inexhaustible Self (Me Tvam darshayâtmânam-avyayam—XI. 4). Shri Krishna fulfils his desire by giving him the Divine Eye (Divyam dadâmi te chakshuh—XI. 8), as it is impossible for him to see Him with his own eyes of flesh (Na tu Mâm shakyase drashtumanenaiva svachakshushâ—XI. 8). In six verses, Sanjaya, who was, by the Grace of his Preceptor Vyâsa, able to see whatever passed on the battle-field, tells Dhritarâshtra how Arjuna, at the sight of the Divine Form (Rupamaishvaram—XI. 9) with countless mouths and eyes (Anekavaktra nayanam—XI. 10), resembling in lustre a thousand suns burst forth all at once (Surya

sahasrasya bhaved yugapadutthitâ—XI. 12), is overwhelmed with astonishment (*vismayâ-vishto*—XI. 14), and how he, with his hair upstanding (*Hrishta româ*—XI. 14), addresses Him with joined palms (*Kritânjali-rabhâshata*—XI. 14). The speech occupies the next seventeen verses, in which Arjuna gives a vivid description of the Gods and of the groups of Sages and of the various other beings he sees in the Cosmic Body (*Pashyâmi devâñstava Deva dehe*—XI. 15), as well as of the Personal God with crown, mace and discus, appearing as a mass of the splendour of Pure Sattva (*Kiritinam gadinam chakrinancha tejorâshim sarvato diptimantam*—IX. 17), and of the Impersonal Brahma, which is the real essence in everything (*Tvam aksharam paramam*—XI. 18). He is, however, very much frightened to see the sons of Dhritarâshtra, Bhisma, Drona, and the warriors on his own side also, flinging themselves in haste into the flaming mouths (*Vishanti. vaktrânyabhivijvalanti*—XI. 28) of the awful form (*Ugrarupo*) and, therefore, asks seriously what that aspect is. Shri Krishna replies at once that He is Time (*Kâlosmi*—XI. 32), come thither to slay mankind (*Lokân samâhartumiha pravrittah*—XI. 32), that even without his aid none shall survive (*Rite' pitvâm na bhavishyanti sarve*—XI. 32), that he should fight (*Yuddhyasva*—XI. 34) and slay those who have already been slain (*Nihatâh purvameva*—XI. 33) and thus become a mere instrument (*Nimitta-mâtram bhava*—XI. 33), because he is destined to

conquer (*Jetâsi*—XI. 34). Now, Arjuna is shown how, in the state of Preservation (*Sthâne*—XI. 36), the Universe rejoices and teems with Love, listening to the glories of the Lord's incarnations (*Tava prakirtyâ jagat prahrishyaty anurajyatecha*—XI. 36). He is pleased, and bowing down to the Divine Form in front, from behind and on every side (*Namah purastâdatha prishtataste*.....*sarvata eva sarva*—XI. 40), craves pardon (*Kshâimaye Tvâmaham*—XI. 42), for the disrespect shown hitherto by him (*Asatkritosi*—XI. 42), through carelessness or fondness of Love (*Pramâdât pranayena vâpi*—XI. 41), to the Master, Whom, unwittingly (*Ajânatâ*—XI. 41), he regarded as a mere friend (*Sakheti*—XI. 41), and entreats Him to become again the four-armed charioteer (*Tenaiva rupena chaturbhujena bhava*—XI. 46). Shri Krishna complies with his request (*Bhutvâ punah saunya vapuh*—XI. 50), but gives him to understand that, although the Gods ever long to behold the form (*Devâ apyasya rupasya nityam darshana kâñkshinah*—XI. 52), it is not possible for any one to have his desire gratified by the study of the *Vedas* or by penances (*Tapasâ*—XI. 53), by gifts (*Dânenâ*—XI. 53) or by sacrifices (*Ijjayâ*—XI. 53). It is by blemishless Love (*Bhaktyâ tvanauyayâ*—XI. 54) alone that He can thus in essence be known, seen and entered into (*Jnâtum drashtvuncha tattvena praveshtvuncha*—XI. 54). This Love is described in the last verse of this Chapter (*Matkarmakrinmatparamo*.....*Mâmeti Pâudava*—XI. 55).

O Thou Just and Merciful Lord of the Universe ! Why didst Thou assume the nature of the Kalpavriksha (Wishing-tree) ? The reply Thou wouldest give is that if Thou hadst not done it, Thy attribute of *Dharma* or Law, which includes both *Samatâ* (justice) and *Sadayaîâ* (mercy), would have been an impossibility. This idea is expressed in the Bible by the words 'Knock and it shall be opened', which means the same thing as 'Ask and it shall be given'. 'Giving after being asked' is Justice and 'giving what is asked' is Mercy. Those unfortunate men who have no Faith in Thee, ask for nothing from Thee, and so get nothing indeed ! But why do people, who always pray for pleasures, get pain also, the worst form of which is death, which they actually abhor ? It is because pleasure and pain are but eternal companions, just as Love of God and Freedom are. They go hand in hand. The Wise Lovers seek for Love alone, and yet, they obtain Freedom for which they do not care. Thus, Thou art free¹ from the charge of partiality or cruelty, and art not at all responsible for the happiness or misery of the world, which are the natural results of the multifarious desires of the Individual Souls. Thou givest what we ask for. There is nothing wrong or irregular, therefore, O Beloved Father !, in Thy granting to Arjuna the vision of Thy Cosmic Body at his special request in this Chapter.

In Chapter IX. 5, Arjuna is told that whatever is perceptible by the senses is the thought-form of the Personal God (*Pashya Me yogamaishvaram*), like His Incarnations, and he is enabled to realize everything in Him, *i.e.*, in the Self. But, everything here must necessarily mean that portion of the Universe which is

1 Cf. *Na kartritvam na karmâni loकasya srijati prabhuh / na karma-phala sañyogam svabhâvastu pravartate* // *B.G.V. 14.*

within the reach of his senses and memory, and he is at a loss to know how to deal with all that lay beyond their jurisdiction. Shri Krishna, therefore, tries to satisfy him by suggesting the comparison¹ of the two kinds of air, moving and still, existing in the Akâsha or space. The moving air, which we hear and feel, is like the portion of the Universe perceived by the senses or memory, and the still air or atmosphere resembles the rest of it which is beyond our comprehension. Both the visible and invisible parts of the Universe are to be realized in the Self, just as we experience both the moving and still air in space. It is the Self that reveals² Mâyâ or Reason, as it is the bright light of the burning wood that reveals the wood itself, but there can be no Self-realization without a purified heart, which is Shuddha Sattva (Pure Reason), as there can be no fire without wood. Thus, wherever there is such Reason, there cannot but be the experience of the Self. In a large heap of gold ornaments, although we may not be able to see the form or appreciate the workmanship of some of them lying in the middle or at the bottom, why should we doubt their genuineness when we know by Reason that all of them are made of gold? Even with regard to our body, we are not every moment conscious

1 Cf. Yathâ'kâshasthito nityam vâyuh sarvatrago mahân—B. G. IX. 6.

2 Cf. Drisbyate tvagryayâ buddhyâ—Shruti.

Kâshâdikâñ prakâshi anala / tathâpi tyâ kûshtâ ekâvineñ na dise kevala / mâyâ vritti prakâshi âtmâ nishkala / tathâpi pratyaya dharma mâyechâ // Evam chitsvarupa nirdharma / pratyaya chichchakti 'yogeñ sadharma / maniñ dharitâñ heñ varma / jethen buddhi tethen pratyaya chitsvarupâchâ // Kanakiñ na pâvatâñ drishti / urali je kanaka murti srishti / te kanakiñ ase kiñ nase mhanoni kashti / kâñ honeñ lâge sarva kanaka heñ kalatâñ // Svadehiñ na pâve svamana jethen / âtma pratyaya âni anga pratyaya na ye tethen / tathâpi ase kâya sañshaya yetheñ / kiñ ase âtmayâñtachi teñ anga // Yathârthadipikâ,

of all parts of it, and yet, we know for certain that each and every limb belongs to us. All this, Arjuna could comprehend¹ very well, but still he desired to see the whole Universe, as it is, in the Self. There were innumerable things which he had never seen or heard of, and even of those which he knew, there were some, for instance the planets, which he could see only in miniature on account of the great distance that lay between them and the earth. He, therefore, wished to see all things and they too, in their actual size and shape, just as God does. But, he could not have the heart to interrupt the flow of the sweet words which came out of the lips of the Blessed Lord. At the close of the narration of His Vibhutis, however, Shri Krishna happened to observe silence for a while, and so Arjuna got an opportunity of opening his mind in the first four verses of this Chapter.

अर्जुन उवाच—सदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
 यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥
 भवाप्ययौ हि भूतानां श्रुतौ विस्तरश्चो मया ।
 त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥
 एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
 द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥
 मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
 योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

“In consequence of the words concerning Self-knowledge, with its essential as well as mysterious

1 Cf. Arjunâsa mânali he goshti / pari aëosi râhili kiñ sakala srishti / âpanâñta kaisi âhe heiñ svadrishti / pahâvi maga dhyâvi taisicha // Yâ drishtiñ jeñ dekhileñ / teñchi maniñ râhe rekhileñ / vishva âtmayâñta anubhaveñ lekhileñ / pari kaiseñ âhe kalenâ // Âni drishtisa disati / tehi na kalati bareñ riti / kiñ navagraha thora murtimanta asati / disati lahâna golecha tejâche // *Yathârthadipikâ*.

nature, Thou hast spoken for my good, my delusion is dispelled. O Thou, Whose eyes are like lotus leaves !, the rise and destruction of all creations have been heard by me in detail from Thee, and also Thy inexhaustible greatness. O Supreme Lord !, what Thou hast said about Thyself is so. I wish to see, O Best of Beings !, Thy Divine Form; if Thou thinkest, O Lord !, that it can be seen by me, then, O Master of Divine Power !, show me Thine own inexhaustible Self.”

Here, Arjuna first tells Shri Krishna that, out of compassion for his welfare (*madamugrahâya*), the instruction¹ which He has been pleased to give (*yattvayoktam vachastena*), called Self-knowledge (*adhyâtmasañjnitam*), has caused his delusion to disappear (*mohor'yam vigato mama*). He thus gives details of the instruction he received by dividing it into three parts², viz:—1st, *Adhyâtmâ* proper or *Vyatireka* Knowledge—that the Self is the imperishable or absolute Impersonal Brahma (*Aksharam Brahma—VIII. 3*) ; 2nd, *Adhyâtmâ Paramam* or *Anvaya* Knowledge—that the Self is the Spirit or Impersonal Brahma in all matter, like the thread in the piece of cloth, water in the waves, gold in ornaments or clay in an earthen pot (*Paramam—B. G. VIII. 3*) ; and 3rd, *Adhyâtmâ Guhyam* or the Secret Knowledge—that whatever is perceptible by the senses is also the form of the Personal God, *i. e.*, the Self

1 *Og. Arjuna bolatâ zâlâ / kiñ mâzyâ anugrabhâ kâraneñ malâ / Devâ ! jo Tuñ upadesha kelâ / tyâneñ gelâ moha mâtâ || Yathârthadipikâ.*

Âni mi tavañ dâtârâ / iye kripechâ righauni gâñhârâñ / gheñtaseñ chârâ / Brahmarasâchâ // Teneñ mâtâ ji moho jâye / etha vismo kâi âhe / pari uddharalâñ Tuze-pâye / sitale âthi // *Jnânesvari..*

2 *Og. Adhyâtmâ sañjita vachana / vyatirekeñ Tuzeñ mhane Arjuna / teñ parâma anvayarupeñ âni gahana / guhya Bhagavadrupa bhuteñ pahâneñ || Yathârthadipikâ.*

(*Pashya Me yogamaishvaram*—*B. G. IX. 5*). Then he says that, for the purpose of impressing firmly upon his mind the Knowledge that all is Self (*Sarvâtmabodha*), he is given an account of the production and dissolution of things (*bhavâpyayau¹ hi bhutânâm*), which he has heard from Him in fulness (*shrutau vistarasho mayâ Tvattah*). When he heard of the rise and destruction of creations, he understood their beginning and end respectively, and thus, their middle also. For, if the ornament was gold before it received its form and if it is sure to appear gold again when it is melted, there is no reason why it should be anything else during the time the form of the ornament exists. In the same way, if the beginning as well as end of the Universe is Brahma, the Universe, when it exists, is also necessarily Brahma. Another important thing which he acknowledges to have heard is His eternal and inexhaustible greatness (*mâhâtmyamapi châvyayam*), that is, His superiority over all other Gods. Many hear of this Majesty of God, but they do not always believe it. Arjuna, however, expresses his full Faith² in it by saying that what Shri Krishna has said about Himself is true (*evametad yathâttha Tvam âtmânam*) and by addressing³ Him as 'Parameshvara' (Supreme Lord) and 'Purushottama' (Best of beings). Lastly, he communicates to Him his desire to see His

1 Cf. Iyeñ bhuteñ jeyâ pariñ hoñti / athavâ layâ hâna jâñti / te maja pudheñ prakriti / vivanchili Deveñ || *Jnânesvari*.

Bhutamâtranâ bhava etale uttpatti ane apyaya etale laya sthâna pana Tame chho.—*Dvivedi*.

2 Cf. Aiseñ bahudhâ prakâreñ karuna / Tuvâñ svavarupa nivedileñ jâna / tetha Tuze vachanîñ maja vishvâsa purna / jâlâ sampurna Sarvottamâ || *Ohitsaddânandalahari*.

3 Cf. Bhâva aisâ kiñ ata eva / Parameshvara Tuñ svayameva / Purushottama Tuñchi Devâdhideva / Brahmâdi asheshâñ purushâñhuni || *Yathârthadipikâ*.

Divine Form (*drashtumīcchakṣimī*: *Tu rupamaishvaram*), to which He referred in the words ' *pushya Me yogamai-
shvaram*' in Chapter IX, in the way He Himself sees it. For, although he has already been able to realize in the Self, by the Grace of the Master, all that his senses and memory can grasp, yet, the biggest kite appears to him like a spot or speck, and the largest planets and constellations like so many globes or globules of light in the sky, without giving any idea of their exact size or shape. Again, he finds that not only things lying beyond the horizon are quite invisible to him, but even things which are very close, if there be something between to intercept the view. He, therefore, wishes to see all this as it actually is. But, as it also occurs to him that possibly he may not be qualified to have his desires fulfilled, he makes a fresh request to the effect that if Shri Krishna deems it allowable for him to see (*manyase yadi tachchhakyam² mayā drashtumīti*), then only He may make Himself visible (*tato me Tvam darshayitmānam*). Shri Krishna is called here ' *Prabho*' (Lord) and ' *Yogeshvara*' (Master of Divine Power), because³ He alone knows the capacity of all beings, as the mother knows the hunger of the child, or the doctor⁴ the health of the patient. The

1 Cf. *Tuzeñ vishvarupa āghaveñ / māziye dithisi gochara hoīveñ / nisi thora āshā jiveñ / ghetali ase // Chitsadānandalahari.*

2 Cf. The World vision of Arjuna was the result of his Fundamental Faith in the Oneness of All Existence.—*Rāmaiah.*

3 Cf. *Jaisi bālakāchi yogyatā bālāsi / nakale pari sarva kale mātesi / taisi māzi yogyatā pāhoni Hrisikesbi / vishvarupāsi dākhavāveñ // Chitsadānandalahari.*

" *Prabhavati srishti sthiti sañhāra pravesha prashāsaneshviti prabhub //*"

4 Cf. *Heñ āpuleñ āpana mi neneñ / teñ kāñ nenasī jari Deo mhane / tari sarogi kāj jāne / nidāna rogācheñ // Jnāneshvari.*

force¹ of the word 'avyayam' (inexhaustible) is that he wishes to see this diverse manifestation of Mâyâ as the imperishable or eternal form of the Personal God. How can Shri Krishna decline the request of His best friend and disciple? Is not His nature also that of the Kalpavriksha? In the next four verses, therefore, He asks him to see the Cosmic Body which He is pleased to show.

श्रीभगवानुवाच—पश्य मे पार्थ रूपाणि शतशोऽथ सहस्राः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥
 पश्यादित्यान्वसूत्रुद्रानश्विनौ भरुतस्तथा ।
 बहून्यदृष्टपूर्वाणि पश्याश्वर्याणि भारत ॥ ६ ॥
 इहैकस्थं जगत्कृत्कर्म पश्याद्य सच्चराचरम् ।
 सम देहे गुडाकेश यज्ञान्यद्रष्टुमिच्छसि ॥ ७ ॥
 न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
 दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

“ See, O Pârtha (Son of Prithâ)!, My forms in hundreds and thousands, various in kinds, divine, and various in colours and shapes! See the Adityas², the Vasus, the Rudras, the two Ashvins, the Maruts as well; see wonders unnumbered, unseen before, O Bhârata (Descendant of Bharata)! See to-day the whole Universe, moving and un-moving, gathered all in one here in My body, O Gudâkesha (Lord of Sleep)!, and whatever else

1 Cf. Pari jitake yoga mâyâ vilâsa / teñ rupa Bhagavantâcheñ mhanoni tyâsa / akhandatveñ lakshuni bhâsâbhâsa / avyayarupeñ dâviñ aiseñ mhanatase // *Yathârthadipikâ*.

2 Cf. Nâradiya Dharmânta Nâradâlâ jeñ vishvarupa dâkhavileñ tyânta bârâ Aditya dâvya bâjusa, pudbachyâ bhâgiñ âtha Vasu, ujavyâ bâjusa akarâ Rudra, âni pâthi mâgachyâ bâjusa dona Ashvini Kumâra, aseñ vishesha varnana âhe.—*Gitârahasya*.

you wish to see! But you cannot see Me with merely this eye of yours. I give you Divine Eye, (now) see My Divine Power!"

The Blessed Lord begins His reply with the word 'pashya¹' (see), in order that Arjuna may not have any doubt as to whether He would comply with his request or not. By the words 'rupâni shatasho'tha² sahasrashah' (forms by hundreds and thousands) is meant innumerable forms. They are 'divyam' or divine, 'nânâvidhâni³', that is, of different kinds, such as long and short, fat and thin, and so on, and 'nânâvarnâkritini⁴ cha', which means of different colours, such as black, red, blue, yellow, white, etc., and shapes so beautiful as would put to shame even the God of Love. While Arjuna is contemplating how to⁵ grasp the countless forms he is asked to see, he hears a fresh injunction to see⁶ the thirty three kinds of Gods, *viz.*, the twelve Âdityas, the eight Vasus, the eleven Rudras and the two Ashvini Kumâras as also the forty nine Maruts, and the manifold marvels not yet seen by him (*bahunyadrishtapurvâni*

1 Cf. Âdhiñcha mhane 'pâheñ' / maga mhane 'Pârthâ!' kiñ âdhiñ 'Pârthâ' mhananeñ na sâhe / prathama 'Pârthâ!' mhanatâñ zaniñ sandeha râhe / kiñ pâheñ mhanela athavâ mhanenâ // *Yathârthadipikâ*.

2 Cf. Shatasahsrâvadhi etale aparimita.—*Dvivedi*.

3 Cf. Ekeñ krisheñ ekeñ sthuleñ / ekeñ hrasveñ ekeñ vishâleñ / ekeñ khujîñ ekeñ saraleñ / apranteñ ekeñ // *Jnânesvari*.

4 Cf. Taisiñcha divyeñ mhanije adbuteñ / tejasvi sundareñ alaukikeñ samasteñ / taisiñcha nânâ vilakshana varna niruteñ / nila krishna ârakteñ tâmbra piteñ shubhrâdi varna // *Chitsadânandalahari*.

Lâjâ kandarpu rigâlâ sharana / taisiñ sundareñ rupeñ—*Jnânesvari*.

5 Cf. Tari tiñ kâsiñ pâheñ mbanatô heñ manâñta / Arjunâsa vâte toñ vadatase hâ shloka—*Yathârthadipikâ*.

6 Cf. Bârâ Âditya, âtha Vasu, agiâra Rudra, ne bâ Ashvine tetrisha koti deva, tema temauâ avântara bhedarupa Marudâdi oganapachâsa je kahevâya chhe te sarva pana tathâ adrishtapurva etale kadâpi â jagatmâ na joyelâñ evâñ bahu bahu âscharya.—*Dvivedi*.

âscharyâni) in this world. The enumeration of these separate names creates a doubt¹ in the mind of Arjuna as to whether he would be shown, or not, the whole thing he wishes to see. This is cleared by the words 'jagat kritnam pashyâdyâ sacharâcharam', which mean 'see to-day the world entire, what moves and what moves not'. Arjuna would now naturally like to know where to see it. He is, therefore, told 'ihaikastham² Mama dehe', that is, 'here, standing in one in My body', and is advised also to see aught else he desires to see (*yachchânyad drashtumichchhasi*). He is called 'Gudâkesha³' or 'Lord of Sleep', with a view to warn him not to forget Shri Krishna's charming body of Shuddha Sattva when he looks at His dreadful Cosmic Body, which is likely to cause fright. At this stage, Shri Krishna smiles, because He knows full well that it is impossible⁴ for Arjuna to see Him with his human⁵ eyes, as it is for a blind man to see his face in the glass or for one who is deaf to hear a song, and gives him the Divine⁶ Eye to enable him to see His Divine Power, saying 'na

1 Cf. Aisiñ vegaliñ nâmeñ gheuni / pâheñ mhane bhinna bhinna vachaniñ / toñ samagra pâheñ mhanela kiñ na mhanela aiseñ maniñ / zani Pârtha mânî mhanoni bolato hâ shloka // *Yathârthadipikâ*.

2 Cf. Ekastha chhe arthât â eka mânja sarvano sa nâsa chhe.—*Dvivedi*:

3 Cf. Kiñ nîdrâ bhrânti vismriti / navhe ti adbina jyâsa smriti / tari pâhatâñ Mâzi vishvâkriti / bhiuñ nako bhayânaka dekhatâñ // Bâgulâcheñi rupa kaiseñ / mâtesa puse bâla aiseñ / pari dekhatâñ teñ bhayânaka jaiseñ / radoñ lâge // *Yathârthadipikâ*.

4 Cf. Aiseñ boloni Deo hâñsile / kâñ gâ dekhaneyâñ mhanitaleñ / âmhiñ vishvarupa tari dâkhavileñ / pari na dekhasi tuñ // *Jnâneshvâri*.

Nâho darpanâ baravâ uthuniyâñ / andhâ pudheñ samipahi dâkhaviliyâ / kiñvâ panchamâlâpa bahiriyâ / kâya ji Svâmiyâ upayogu detu // *Chit-sadânandalahari*.

5 Cf. Agâ! he tuze dole / karmajanita rakta mânîsâche gole / yâ drishtiñta teñ na âkale / rupa Mâzeñ // *Yathârthadipikâ*.

6 Cf. Mâte tane aprâkrita etale evâñ divya chakshu.—*Dvivedi*.

*tu Mām shakyase drashtumanenaiva svachakshushā |
divyam dadāmi te chakshuh pashya Me yogamaishvaram //*.
In his question¹, Arjuna expresses his desire to see the Divine Form (*rupamaishvaram*), whereas in the answer, Shri Krishna asks him to see the Divine Power (*yogamaishvaram*). It is evident, therefore, that the Cosmic Body is itself His Divine Power. What happened afterwards, Sanjaya relates to Dhritarâshtra in the following six verses.

संजय उवाच—एव सुकृत्वा ततो राजन् महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परसं रूपमैश्वरम् ॥ ९ ॥
अनेकवक्रनयनमनेकाङ्गुतदर्शनम् ।
अनेकादिव्याभरणं दिव्यानेकोद्धतायुधम् ॥ १० ॥
दिव्यमाल्यांवरधरं दिव्यगंधाङ्गेपनम् ।
सर्वाश्चर्यमयं देवमनंतं विश्वतोसुखम् ॥ ११ ॥
दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सद्वरी सा स्याज्ञासस्तस्य महात्मनः ॥ १२ ॥
तत्रैकस्थं जगत्कृत्वं प्रविभक्तमनेकधा ।
अपश्यद्वदेवस्य शरीरे पांडवस्तदा ॥ १३ ॥
ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणस्य शिरसा देवं कृतांजलिरभाषत ॥ १४ ॥

“ Having thus spoken, O king !, Hari, the Great Lord of Divine Power, then showed Pârtha (the Son of Prithâ) His Supreme Divine Form, having many mouths and eyes, having many wondrous sights, having many divine ornaments, having many divine weapons raised, wearing divine wreaths and garments, anointed with divine unguents, the God all-wonderful, infinite and facing everywhere. If

1 Cf. Prashna aisâ kiñ pâhoñ ichchhiton rupa aishvara / uttara aiseñ kiñ pâheñ yoga aishvara / evam yogachi vishvarupa aiseñ Yogeshvara / spashta kariñ ye sthaliñ // *Yathârthadipikâ*.

in the sky the lustre of a thousand suns were to burst forth all at once, that might resemble the lustre of that Possessor of the Mighty Body. There, Pândava (the Son of Pandu) saw, at that time, the whole Universe in the body of the God of Gods, standing in one and divided into many parts. Then, Dhananjaya, overwhelmed with astonishment and with hair standing on end, bowed down his head before the God and spoke with joined palms."

Here, Sanjaya tells Dhritarâshtra that the same Lord Shri Krishna, Who in His childhood showed¹ His foster-mother Yashodâ all the fourteen worlds in His mouth, which He was asked to open in order to detect the grains of earth He was charged to have eaten, after saying these words (*evamuktvâ*), gave Arjuna His own Eye to see His Supreme Divine Form (*darshayâmâsa Pârthâya paramam rupamaishvaram*). He is called 'Yogeshvara²', because He is the Lord of this Divine Power, the Cosmic Body, and 'Hari³', because He averts the evils of His Lovers. The Divine Form, which Arjuna sees, is said to consist of countless mouths and eyes (*anekavaktra nayanam*), gentle⁴ as well as furious, of countless wonder-sights (*anekâdbhuta darshanam*) most pleasing to look at, of countless divine ornaments (*aneka divyâbharanam*) extremely beautiful in shapes and colours, and of countless divine weapons held erect (*divyânekodyatâyudham*) in various

1 Cf. Mâgâñ bâlapaneñ eneñ Shripati / je velu eku khâdali mâtî / teñ kopauniyâñ hâtiñ / Yashodâ dharilâ // Maga bhena bheña jaiseñ / mukhiñchâ zâdâ deyâveyâcheni miseñ / chaudâ hi bhuvaneñ avakâsheñ / dâviliñ tiyeñ // *Jnânesvari*.

2 Cf. Jo vishvarupa yogâchâ Ishvara—*Yaihârthadipikâ*.

3 Cf. "Bhaktânâm sarva klesha-hâritvâddbarib" //

4 Cf. Taisiñ adbhuteñ bhayâsureñ / tetha vadaneñ dekhiliñ vireñ / ânikeñhi sâdhâraneñ sâkâreñ / saumyeñ hiñ bahuteñ // *Jnânesvari*.

forms. The God also appeared to have worn divine flowers and garments (*divya mālyāmbaradharam*), and to have an anointment of divine perfumes (*divya gandhānulepanam*) and looked all-marvellous (*sarvāścharyamayam*), infinite (*anantam*) and possessed of faces turned in all directions (*vishvatomukham*). When all the faces in the Universe are said to be His, it is likewise to be understood¹ that all other limbs of beings also are His (*vishvataschakshuh, &c.—Shruti*). Arjuna is able to see all this, because he distinctly expressed his wish to see Him as He describes Himself to be (*evametad yathā'tha—XI. 3*), *i. e.*, to see² everything He imagines by means of His Nature (*Shuddha Sattva*) and witnesses with His own eyes. This Universe, moving and unmoving, though made up of the qualities of *Rajas*, *Tamas* and impure (*Mishra*) *Sattva*, is naturally splendid like the pure (*Shuddha*) *Sattva*, through which it comes into existence, but the Individual Souls cannot see it in its real state with their earthly eyes, just as men who suffer from jaundice see all things yellow, though they be as white as milk. Sanjaya, however, being granted by his Preceptor, the great Sage *Vyāsa*, the gift of the power to see everything that passed in both the armies, is able to describe the splendour of the Cosmic Body, which Arjuna has been fortunate enough to see, as resembling³ that of a thousand suns rising suddenly in the heavens (*divi surya sahasrasya.....mahātmanah*).

1 Cf. Mukheū mbañatāñ sarva Tyāchiñ / angeū sakala Tyāchiñcha
sāchi / kiñ 'vishvataschakshu' yā shrutineñ prapanchiñ / mukheū sarvāñgeū
sarvāñchiñ Bhagavadrupa hā artha || *Yathārthadīpikā*.

2 Cf. Kiñ kalpuni shuddha sattveū karuni / jeñ jeñ rupa jaisajaiseñ
svannyaniñ / Tuñ pāhatosi taiseñ pāhoñ ichebbitoñ mhanoni / Arjuna māgeū
bolilā || *Yathārthadīpikā*.

3 Cf. Taise te divi surya sahasra verhiñ / jari udaijate kāñ yekiñ
avasariñ / tari teyā tejāchi thori / upamāñ yeñti || *Jnānesvari*.

This lustre¹ is that of pure Sattva and not of Brahma, which is impersonal and, therefore, beyond splendour or darkness, and which Arjuna has already realized in Chapter VIII (*Aksharam Brahma*). Even the Vedas² declare the colour of pure Sattva to be brilliant white, and when they call Brahma splendid in form (*jyotirupa*) and of the colour of the sun (*ādityavarnam*), they mean the Personal God Whose body is the Universe. The word 'Ātmā' in Sanskrit means God, the Self, the Individual Soul, the Reason, the Mind and the Body. Wherever it occurs, therefore, we have to accept any one of these meanings according to the context. Here, 'Ātmā' in 'mahātmanah' means body. This mighty body of the Personal God, *viz.*, the whole Universe (*jagat³ kritsnam*), is actually one, but it appears to the eyes of the people as split up in countless parts (*pravibhaktamanekadhāt⁴*), such as Gods, manes, men and so forth. Arjuna, however, by means of the Divine Eye, sees, on that occasion, all of them there in that single body of the God of Gods (*tatraikastham apashyaddevadevasya sharire Pāndavastadā*), just as one sees nothing but the elephant when he directs his eye to the single general form which the

1 Cf. Heñ navhe Brahma nirguna / heñ vishva sāreñ triguna / pari tejorupa dekhe kiñ Brahma Saguna / shuddha sattveñ kalpi aiseñ āpanā // Tari teja tama dohiñ palikade / jeñ tarkeñ sarvathā na sāmpade / tadrupa houni tyāñita bude / buddhi Guru kripeñ karuni // Mahān mhanaje thora / ātmā mhanije sharira / evam vishvākāra Sarveshvara / to Mahātmā tyāchi prabhā ye riti // *Yathārthadipikā*.

2 Cf. Varna ujjvala shubhra uttama / sattvāchā mhanati nigama / jetheñ āditya varna jyotirupa Brahma / mhanati tetheñ Saguna Brahma Vishvarupa lekhāveñ // *Yathārthadipikā*.

3 Cf. Evuñ kritsna kahetāñ akhuñ jagat ekaj thekānē raheluñ dithuñ.—*Dvivedi*.

4 Cf. Maga tayā vishvarupāchyā sharirāchyā thāiñ / sarvahi jaga charāchāra pravibhakta pāhiñ / anekadhā deva pitri manushyādi sarvahi / nānā prakāreñ hi dekhatā jālā // *Chitsadānandalahari*.

nine females assume in the feat called *Navanâri Kunjara*¹ (elephant of nine females), but when he looks closely into it, he finds there the various limbs of the nine females too knit together into one. At that sight², Arjuna was filled with sudden awe and his frame thrilled through and through. He was then sorely amazed (*tatah sa vismayâvishto*), his hair stood on end (*hrishta româ*), he bowed low his head before the God (*pranamya shirasâ Devam*), clasped his palms and addressed (*kritânjalirabhâshata*) the Divine Form thus:—

अर्जुन उवाच—

पश्यामि देवांस्तव देव देहे सर्वांस्तथा भूतविशेषसंघान् ।
 ब्रह्माणमीशं कमलासनस्थसृष्टिंश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥
 अनेकबाहूदरवक्रनेत्रं पश्यामि त्वां सर्वतोऽनंतरूपम् ।
 नांतं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूपम् ॥ १६ ॥
 किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमंतम् ।
 पश्यामि त्वां दुर्निरीक्ष्यं समंताद् दीप्तानलार्कच्छुतिमप्रमेयम् ॥ १७ ॥
 त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
 त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥
 अनादिमध्यांतमनंतवीर्यमनंतवाहुं शशिसूर्यनेत्रम् ।
 पश्यामि त्वां दीप्तहुताशाचकं स्वतेजसा विश्वमिदं तपंतम् ॥ १९ ॥
 द्यावापृथिव्योरिदिमंतरं हि व्यासं त्वयैकेन दिशश्च सर्वाः ।
 द्वपृथुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥
 अमी हि त्वां सुरसंघा विशंति केचिज्जीताः प्रांजलयो गृणंति ।
 स्वस्तीत्युक्तवा महर्षिसिद्धसंघाः स्तुवंति त्वां स्तुतिभिः
 पुष्कलाभिः ॥ २१ ॥

1 Cf. Pâhatâñ gajâchyâ âkârâkade / gaja sârâ drishtîñ pade / tyâñtachi pâhatâñ sâmpade / sthalasthalîñ bhinna strirupa // *Yathârthadipikâ*.

2 Cf. Tetha baisalâ hoñta jeyâ savâ / teyâchi kade mastaka khâlavileñ Devâ / jodunu karasamputu baravâñ / uttariñ bole // *Jnânesvari*.

Vismayâvishta hotâñ yâ pari / româñcha uthale shaririñ / bhayeñ kari zadakari / namaskâra shirasâ Devâteñ // *Yathârthadipikâ*.

खद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ सरुतश्चोष्मपाश्च ।
 गंधर्वयक्षासुरसिद्धसंघा वीक्षते त्वां विस्तिताश्चैव सर्वे ॥ २२ ॥
 रुपं महते वहुवक्तेत्रं सहावाहो वहुवाहूरुपादम् ।
 वहूदरं वहुद्ध्राकरालं वृष्टा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥
 नभःस्पृशं दीक्षमनेकवर्णं व्याक्ताननं दीक्षविशालनेत्रम् ।
 वृष्टा हि त्वां प्रव्यथितांतरात्मा धृतिं न विदामि शर्मं
 च विष्णो ॥ २४ ॥

दंष्ट्राकरालानि च ते मुखानिवृष्टैव कालानलसंनिभानि ।
 दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ २५ ॥
 अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसंघैः ।
 भीमो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयरपि योधमुख्यैः ॥ २६ ॥
 वक्राणि ते त्वरमाणा विशंति दंष्ट्राकरालानि भयानकानि ।
 केचिद्विलभा दशनांतरेषु संदृश्यंते चूर्णितैरुत्तमांगैः ॥ २७ ॥
 यथा नदीनां वहवोऽवुवेगाः समुद्रमेवाभिसुखा द्रवंति ।
 तथा तवामी नरलोकवीरा विशंति वक्राण्यभिविज्वलंति ॥ २८ ॥
 यथा प्रदीपं ज्वलनं पतंगा विशंति नाशाय ससुद्धवेगाः ।
 तथैव नाशाय विशंति लोकास्तवापि वक्राणि ससृद्धवेगाः ॥ २९ ॥
 लेलिह्वसे ग्रसमानः समंतालोकान्समग्रान्वदनैर्जर्वलस्त्रिः ।
 देजोभिरापूर्यं जगत्समग्रं भासस्तवोग्राः प्रतर्पति विष्णो ॥ ३० ॥
 आख्याहि से को भवानुग्रहणे नमोऽस्तु ते देववर प्रसीद ।
 विज्ञातुसिच्छामि भवंतमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

“ I see, O God !, within Thy body, all the Gods as also the groups of various beings; Brahmā, seated upon his lotus, Mahesha, all the sages and divine serpents. With countless arms and bellies, mouths and eyes, I see Thee everywhere boundless Form, but, O Lord of the Universe !,

॥ Universal Form !, I do not see Thy end or middle or beginning. With crown and mace and discus, a mass of brilliance shining everywhere, I see Thee, hard to gaze at, having on all sides the effulgence of a blazing fire or sun, and indefinable. Thou art imperishable, the reality in things, the one to be known; Thou art the ultimate receptacle of this Universe; Thou art inexhaustible and the Protector of the Everlasting Faith; I believe Thee to be the Eternal Being. I see Thee without beginning, middle, end, of infinite power and unnumbered arms, having the Sun and Moon for eyes and the kindled fire for mouth, burning up the Universe with Thy splendour. Nay, by Thee alone are filled the heavens, the earth and the space between and all the quarters; beholding this awful wondrous form of Thine, ॥ Possessor of this Mighty Body !, the three worlds quake with fear. Lo !, these groups of beings of Godlike nature are merging into Thee; some with joined palms are invoking Thee through fear; the groups of the great Sages and Siddhas are crying 'Welfare !' and praising Thee with many hymns of praise. The Rudras, the Adityas, the Vasus, the Sâdhyas, the Vishvas, the two Ashvins, the Maruts and the Ushmapas, and the groups of Gandharvas, Yakshas, Asuras and Siddhas are all looking at Thee in amazement. Beholding Thy Mighty Form with many mouths and eyes, ॥ Mahâbâho (॥ Thou of Mighty arms !), with many arms, thighs and feet, with many bellies, with many fearful jaws, the worlds quake, and so do I. At sight of Thee, ॥ Vishnu (One who dwells in the Universe !), touching the skies, dazzling, rainbow coloured, with opened mouths and large blazing

eyes, my inmost Self is quaking; I have no courage, no peace. At sight of these Thy mouths, with fearful jaws resembling the fire of destruction, I know not the directions nor feel any comfort. Have mercy, O Lord of Gods !, Who pervadest the Universe. Behold !, all these sons of Dhritarâshtra, together with multitudes of kings and Bhishma and Drona and this charioteer's son also, together with our own principal warriors, are rushing at headlong speed into Thy awful mouths with fearful jaws; some, with their heads smashed to pieces, are seen stuck fast within the gaps between Thy teeth. As countless river-torrents flow with furious speed towards the sea alone, so do these heroes of the world of men rush into Thy mouths blazing all round. As butterflies enter, with quickened speed, a burning flame to their destruction, so also do these people enter, with quickened speed, Thy mouths to their destruction. With Thy blazing mouths, swallowing (these assembled here), Thou art licking men wholesale on every side; having filled the whole Universe with Thy splendour, Thy fierce rays are burning it, O Vishnu (One who dwells in the Universe)! Tell me who Thou art in this fierce form. I bow myself to Thee, O Chief of Gods !, have mercy ! I wish to know Thee, the Primeval One. I do not understand this aspect of Thine."

Here, Arjuna says he sees within the Divine Form all the Gods¹ of heaven (*Svarga loka*) as also the groups² of various beings, movable and immovable (*pashyâmi*

1 Cf. *Svarga dekhatase avadhâriñ / suraganeñsiñ—Jñânesvari.*

2 Cf. *Bhuta vishesha sangha etale sthâvara jangamâdi nânâ prakâra je je bhuta chee te sarvanâ samuha ne pana temâñ dekuñ chhuñ.—Dvivedi,*

devân.....bhuta vishesha saṅghân). ‘*Brahmânam*¹: refers to the Satyaloka, the residence of Brahmâ; ‘*Isham*’ to Kailâsa, the abode of Mahesha or Shiva; ‘*Kamalâsanastham*’ (seated upon his lotus) to Bhuloka (the Earth), where², in the Pushkara Dvipa, Brahmâ is said to occupy his lotus-throne, and ‘*uragâñscha divyân*’ (divine serpents) to Pâtâla, the dwelling place of Shesha and Vâsuki. Thus, he sees all the fourteen worlds³ (*Srishtikâla*). By ‘*Rishiñscha sarvân*’ he means Vasishtha, Kashyapa and the other great Sages, the sons of Brahmâ. He sees many arms, bellies, mouths and eyes (*anka-bâhudaravaktra netram*) on all sides in His infinite⁴ form (*sarvato'nantarupam*). There is not an inch of space left which is not occupied by Him. Nowhere does he find the end (*antam*) of that Cosmic Body (*vishvarupa*), nowhere the beginning (*âdim*), nowhere the centre (*madhyam*)! The Shrutis, as also Brahmâ, repeat the same fact in Shri⁵ Bhâgavata. Thus, he sees

1 Cf. *Ji satyalokâ Tujamâjî âhe / dekhilâ Chatuânanu hâ mohe / âni eka javañ pâhe / tavañ kailâsu etha âhe // Jnânesvari.*

2 Cf. *Kamalâsana etale prithvi padmani madhye merukarnikâne âsana kari te upara bethelâ.—Dvivedi.*

3 Cf. *adhishtuni kamalâcbyâ âsanâteñ / Pushkara dvipiñ asato Brahmâ tayâteñ / dekhatoñ kiñ tyâ dvipâteñ / tyâ pushkarâ karitâñ mhanati Pushkaradvipa // Yathârthadipikâ.*

4 Cf. *Satyalokiñ Brahmâ dise / uraga divya mhanatâñ Shesha pâtâlinñ ase / chaturdasheloka rachanâ gavase / âni kamalâsanastha mhanatâñ bhuloka hâ // Yathârthadipikâ.*

Shri Mahâdeo Bhavâni aisiñ/Tuzâñ dekhata asc ekiñ añshiñ—*Jnânesvari.*

This is a description of the Time of Creation (*Srishtikâla*).

5 Cf. *Aisâhi asoni Tuñ Anantâ / sarvatra Tuziñ rupeñchi dekheñ tattvatâ / sarvatra adha urdhva Tujavina pâhatâñ / nâhiñ ritâ anumâtra thâvo // Chitsadânandalahari.*

5 Cf. *Dyupataya eva Te na yayurântamanantatayâ Tvamapi, &c.*

Quâham tamomabadham khacharagnivârbhu sañveshtitânda ghata sapta vitastikâyah, &c.

innumerable Brahmâs and Brahmândas¹ (mundane eggs or Universes), but only one Universal Lord (*Vishveshvara*), Who witnesses all of them and Who is described as a mass of splendour (*tejorâshim*) shining everywhere (*sarvato dipti mantam*), with crown and mace and discus (*kiritinam gadinam chakrinancha*), in beams insufferable (*durnirikshyam*) from all quarters (*samantât*), having the effulgence of a blazing fire or sun (*diptânalârkadyutim*). The word 'apramcyam²' means that it is impossible to measure or define Him. In the form of the Universe He is 'trigñnatmaka³' (possessed of the three qualities of Rajas, Tamas and impure or Mishra Sattva), and with crown, mace and discus He is Saguna (Personal or possessed of pure or Shuddha Sattva), Whose worship is necessary for the realization of Him as Impersonal Brahma, which is imperishable (*aksharam*), and also as the essence of things (*paramam*). He is, therefore, the One to be known (*veditavyam*) by the instruction of the Preceptor, and He is also the ultimate receptacle which holds this Universe (*asya vishvasya param⁴ nîdhânam*) after its dissolution, just as the rays of the sun are the receptacle of the mirage after sunset. This is the

1 Cf. Aisiñ brahmândeñ aneka / pari chakra gadâdhara sarvatra Tuñchi
eka / aiseñ dekhatoñ, mhanoni heñ kautuka / bolela âtâñ yâ shlokiñ //
Yathârthadipikâ.

2 Cf. Aprameya etale amuka rupâdivâlâ ebhe em na kabi shakâya
tevâ chho.—*Dviredi.*

3 Cf. Svayeñchi Tuñ vishva triguna / pari kîrita gadâ chakra yukta to
Tuñ Saguna / tyâsa bhajatâñcha sâmparde adhishthânâchi khuna / mhanoni
teñ boluni âtâñ heñ bolato yâ shlokiñ // *Yathârthadipikâ.*

4 Cf. Mhanoni heñ jeñ pratyaksha yâcheñ nîdhâna / Tuñ, klñ Tujamâji
heñ antiñ hoteñ lina / kiranâpâsuni jañseñ mithyâ jivana / lina houni ase
tyâ madhyeñ // Aisâ jo Tuñ nirâkâra / to karisi divyâvatâra / kiñ shâshvata
dharma nirantara / to dharma rakshishi tyâ rupiñ // *Yathârthadipikâ.*

reason why Arjuna calls the Divine Form inexhaustible (*avayayam*). He is the Personal God, Who incarnates¹ Himself for the preservation of that everlasting path called the Bhâgavata Dharma, which leads to His Supreme Abode (*shâshvatadharma goptâ*). Arjuna, therefore, believes Him to be the Eternal Being (*sanâtanastvam Purusho mato me*). Yet, he is afraid of the Cosmic Body, which he describes again as One unborn, unchanging and unending (*anâdimadhyântam*), of endless power (*ananta viryam*), possessed of many arms (*au mtabâhum*), having for His bodily eye the sun and mental² eye the moon (*shashi surya netram*), and for His mouth the kindled fire (*diptahutâshavaktram*), in which all the Vedic sacrifices are offered to the Gods, and Who, by His splendour, burns up the whole Universe (*svatejasâ vishvamidam tapantam*). Worse than this, he sees the heavens (*dyâvâ*), the earth (*prithivi*) and this space between (*idamantaram hi*), nay, all the directions³ (*dishascha sarvâh*), which include the five principal elements the Earth, Water, Fire, Air and Space, and even Egoism (*Ahankâra*) and the desire for creation (*Mahattattva*), which are beyond them, filled alone (*vyâptam Tvayaikenâ*) by the lustre of His Sattva from which they proceed. When the Divine⁴ Vision

1 Cf. Dharmâ sañsthâpanârthâya sambhavâmi yuge yuge—B. G. IV. 8.

2 Cf. Kiñ Ishvarâchâ netra Bhâskara / Ishvarâcheñi mana Sudhâkara / eka janâche netra prakâshbanâra / eka prakâshaka manâchâ // *Yathârtha-dipikâ*.

3 Cf. Akâshâchâ hoyâ anta / dishâ mbanâvyâ tethaparyanta / pudheñ abankâra sphurana santata / âkâsha utpanna jyâpâsuni // Tyâ pudheñ mahattattva mâtra / apeksbâ srishtichi triguna sutra / tyâ palikade shuddha sattva pavitra / sâkshi sarvagata kârana yâ sarvâncheñi // *Yathârtha-dipikâ*.

4 Cf. He drishti sarvasâkshi Ishvarâchi / Arjuna drishtiñta techi sâchi / praveshatâñ jâli Arjunâchi / purva drishticha divya drishti // Pari doñ praharâñ vakhatiñ / ekâ suryâsa dole pâhoñ na shakati / sahasra

entered the vision of Arjuna at his request, his own original vision became Divine. But he was unable to bear the sight of the Cosmic Body, whose lustre surpassed that of a thousand suns, as well as to avoid it by closing his eyes, because, when he asked the favour of Shri Krishna, he omitted to pray that the vision should cause no consternation. The Kalpavriksha gives you only what you ask for. Arjuna is thus greatly frightened. He remembers, again, that he is a warrior and feels himself much mortified. He, therefore, says that seeing the God's awful wonder-body (*drishtvâdbhutam rupam-ugram Tavedam*), the triple worlds quake with fear (*lokatrayam pravyathitam*). What people dread is Time¹, whose three-fold nature is the origin, preservation and destruction of the Universe, for, it is not possible for anybody to see the Cosmic Body as Arjuna does. He sees groups of men of Godlike nature, whose Reason has become steady, merging themselves in Him (*ami hi Tvâm surasanghâ vishanti*) and enjoying the Bliss of the Self; some² (*kechid*), viz., Seekers of Freedom (*Mumukshu*),

suryâñhuni adhika dipti / keñvi pâhoñ shake drishti te ? // Ātâñ madbyâñha
 Bhâskara na pâhave / tari sukheñ dole zâñkuni râhâveñ / heñ teja drishtiñ
 na sâhave / âni na râhave dole zâñkuni ! // Mhanoni ghâbirâ zâlâ / kiñ
 prârthitâñ eka goshti chukalâ / kalpavrikshâsa mâgela titakeñchi tyâlâ /
 prâpta honâra // Vishvarupa darshana mâttra / mâgatâ jâlâ Pându putra /
 pari bhaya na vâto maja dekhatâñ teñ vishvagâtra / aiseñ nâhiñ prârthileñ //
Yathârthadipikâ.

Jari Deva kâñhiñ dharila paññ chittiñ / tari hechi hoti divya chakshu //
Tukâ mhane Deva dâvila âpanâ / tari jivapanâ thâva nâhiñ //

1 Cf. Âni bhayânaka aiseñ / dekhilyâvâñchuni bhaya upajela kaiseñ ? /
 âni Arjuna dekhato jaisen / aiseñ koni na dekhela mhanela Bhagavânta //
 Tari kâlâsa sarva bhiti / mukti kâla bhayeñchi mâgati / daivi sampattiche
 svavarupiñ praveshati / yâcha kâla bhayeñ karuni ! *Yathârthadipikâ.*

2 Cf. Mumukshu yâchyâcha dhâkeñ karuni / bhajati sutâvayâ yâcha
 kâlâpâsuni / kalyâna sakalâncheñ ho mhanoni / kâlabhayeñchi rishi siddha
 dâviti bhajanamârga // Kiñ Vyâsâdika rishishvara / nânâ purâniñ to

through fear of births and deaths (*bhitâh*), folding their palms and praising and magnifying Him (*prânjalayo grinanti*), that He may be pleased to save them; and the groups of the great Sages and Siddhas (*maharshi siddha sanghâh*), like Vyâsa, crying 'May it be well with the Universe' (*svastityuktvâ*), that is, 'May the God of Gods release the Universe from the wheel of Time (*Kâlachakra*) !' and sounding abundant praise of Him in the various Puranas (*stuvanti Tvâm stutibhîh pushkalâbhîh*), which they have written to point out the Path of Love. Thus, here 'sura'¹ ('su' = well and 'ra', i.e., 'ramanti' = rejoice in the Self) means Anvaya² Jnânis. 'Surâh', meaning the Gods, are the eleven Rudras, the twelve Âdityas, the eight Vasus, the Sâdhyas, the Vishvas, the two Ashvini Kumâras, the forty-nine Maruts, the Ushmapas³ or the Pitris who accept only hot meals, and the groups of Gandharvas, (*Vishvâvasu &c.*), Yakshas, (*Kubera &c.*), Demons (*Virochana and other Asuras*), and Siddhas (*Kapila &c.*), whom he sees beholding Him (*Kâla* or Time) in sudden-stricken fear (*vikshante Tvâm vismitâschaiva sarve*), because⁴ every moment He

Sarveshvara / nânâ prakâriñ varnijeto sâdara / kiñ jaga suto janma mrityu kâlâ pâsunî // *Yathârthadipikâ*.

1 Cf. 'Sura' shabdeñ akshareñ doni / 'su' shabdeñ shobhana prakâreñ karuni / 'ramati' mhanaje svavarupiñ praveshati mhanoni / sura mhanâve te prathama chañaniñ varnile // *Yathârthadipikâ*.

2 Cf. Jada patiñ chaitanya tantu prakâsha / chittâsa bâne tochi 'pravesha' / anubhavi aise jyâñsa lesha / nase kâmâdyasurasampattichâ // *Yathârthadipikâ*.

3 Cf. Ekunapannâsa he Marudgana / âni Ushmapa je pitara jâna / ushnachi anna bhakshiti purna / shruti hi âpana bolatase // Ushna bhâgâhi pitara ityadi—*Shruti*. Gândharva je kiñ hâhâ huhu prabhriti / Yaksha te Kuberâdi jâna sarvârthi / Asura Virochanâdika siddha ati / Kapilâdika prabhritika // *Chitsadânandalahari*.

4 Cf. Siddhanâmaka.devagâna / vismita houni tehi âpana / Tuja pâhati, jo Tuñ kshanakshana / âyushya harisi kâlarupeñ tyâncheñhi // *Yathârthadipikâ*

reduces the period of the life assigned to them in their respective worlds. Now, Arjuna maintains¹ his position by saying that, as all people quake with fear seeing Him with stupendous form, with manifold mouths and eyes, with manifold arms, thighs and feet, with manifold bellies and with manifold apalling jaws, so does he (*rupam mahatte.....tathāham*), and proceeds to describe a still more dreadful aspect of the Divine Form. The God appears to touch the skies (*nabhah sprisham*), that is, to swallow them up. He looks radiant owing to His pure Sattva, and also painted with the different colours (*diptamanekavarnam*²) of Rajas and Tamas. His mouths are wide open (*vyāttānanam*) and His giant eyes like burning flames of fire (*dipta vishāla netram*). Such a terrible sight naturally causes the inmost heart of Arjuna to quake (*pravyathitāntarātmā*) and withers his strength as well as peace of mind (*dhritim na vindāmi shamancha*). The view of the mouths of that Cosmic Body with fearful jaws (*dañshtrā karālānicha Te mukhāni*³ *drishtvaiva*), resembling the fierce flames which consume the Universe at the close of all (*kālānalasannibhāni*⁴), does not let him know where he is (*disho na jāne*) nor let him feel any comfort (*na labhecha sharma*). He, therefore, prays that the Supreme Lord's Mercy may be given unto him (*prasida Devesha*), that is, he wishes Him to

1 *Cf.* Dekhoni aishā rupā / loka avaghe bhti jeñvi Vishvarupā / taisācha mihi Māyabāpā / bhitōñ, kiñ gunachi hā yā rupāchā bhayankara // *Yathārthadipikā*.

2 *Cf.* Je varna nānā yoniñta disati / tyā varnāñta tejorupa sattva murti / Arjunāsa donhi riti / disati jaise sākshi Ishvarāshi // *Yathārthadipikā*.

3 *Cf.* Dehendriyāñcheñ jeñ dhāranā sāmarthya / teñ dhairya maja nāhiñcha gā satya / nā manahprasāda sukha kinchita / na pave satya Mahā Vishno // *Chitsadānandalahari*.

4 *Cf.* Pralaya kālachyā agni sārakhiñ—*Gitārahasya*.

forbear. Shri Krishna, however, wants Arjuna to know that it is He Who destroys both the armies and, therefore, to consent readily to fight, as he is not at all concerned with the action or its result. 'Jagannivâsa¹' is one who dwells in the whole world and who is the world's refuge. In Him Arjuna sees the one hundred sons of Dhritarâshtra (*Dhritarâshtrasya putrâh sarve*), the host of kings drawn in their wake (*sahaivâvanipâla-sanghaiah*), Bhishma, Drona, also the charioteer's son (*suta putrastathâsan*) Karna², together with the principal warriors on his own side (*sahâsmadiyairapi yodha mukhyaih*), rushing at headlong speed (*tvaramâna vishanti*) into His awful mouths with fearful jaws (*vaktrâni Te dañshtrâ karâlâni bhayânakâni*). He recognises some (*kechid*) whose heads, though smashed to pieces (*chnrnitairnttamângaih³*), are seen (*sandrishyante*) entire (like cocoanuts dashed on a stone, which have distinct cracks but the parts of which are not separated) and stuck fast within the gaps between the God's teeth (*vilagnâ dashanântareshu*). Arjuna compares the speed, with which the heroes of the man-world (*naraloka virâ*) enter the mouths blazing all round (*vaktrânyabhivijvalanti*), to that of the river-streams which go in headlong furious flow straight to the sea alone (*yathâ nadinâm bahavombuvegâh samudramevâbhimukhâ dravanti*). He observes, however, that none of them is afraid of death

1 *Of. Sarva jagâchâ âshrayabhuta / sarva jaga Tuzyâ thâiñ bhâsata / âni sarva jagâmadhyeñ Tuñ nândata / mhanoni mhanata Jagannivâsa // Chitsadânandalahari.*

2 *Of. Karna, who was really the eldest brother of the Pândavas but having been immediately on birth abandoned by Kunti, was brought up by a charioteer.—Sacred Books of the East, Vol. VIII.*

3 *Of. Pâshânuñ hânatâñ nârala / tukade houni jâteñ shakala / vegaleñ nâhiñ keleñ toñ chura houni phala / sagalenchî âbe dise aiseñ // Yathârthâ-diyikâ.*

and that they all seem to meet their doom with great joy, as they are sure that if they win, they earn fame and riches, and if they die they secure heaven. This joyful rushing of the people into His mouth, with quickened speed, to their destruction (*nâshâya vishanti lokâstavâpi vaktrâni samriddha vegâh*), Arjuna explains by the most appropriate simile of butter-flies (*patangâ*), who enter the burning flame (*pradiptam jvalanam*) with increased velocity (*samriddha vegâh*) to fall destroyed (*nâshâya*). Besides the assembled armies which the God swallows as food (*grasamânah¹*) with His blazing mouths (*vadanairjvaladbhîh*), He licks on every side men wholesale (*lelihyase samantâllokân samagrân*) who serve as sauce. For, the Shruti says that the Brahmins and Kshatriyas are His food (*Yasya Brahmacha Kshatrancha ubhe bhavata odanam*) and that death is His sauce (*Mrityuryasyopasechanam*). Arjuna sees the whole Universe filled with the God's splendour (*rejobhirâpurya² jagatsamagram*) and His fierce rays burning it up (*bhâsastavogrâh pratapanti*). He now asks the Chief of Gods to be graciously pleased to let him know who He is in that fierce form, and bows himself down (*âkhyâhi me ko bhavâmugrarupo namostute Devavara prasida*). He wanted to see the Cosmic³ Body for joy, but he sees this fierce⁴ body which devours the Universe and

1 Cf. Aishâ aksbauhini athârâ / gatagatâñ gîlisi ekasarâñ / toñdiñ lâvije taisâ prapancha sârâ / châtitosi dise ye ritî || *Yathârthadipikâ*.

2 Cf. Tuñ âpuliyâ diptikaruna / samagra hi jaga heñ vyâpuna / ati tivra Tuziyâ dipti jaisâ dahana / santâpâ purna karita jagâ || *Ohitsadânandalahari*.

3 Cf. Miyâ hoâveyâ samâdhâna / pusileñ vishvârupa dhyâna / tavañ ekeñchi veleñ tribhuvana / gilituchi uthilâsi || *Jnâneshvâri*.

4 Cf. It can be shown that the picture of God as the fierce and the terrible is not altogether unknown to Christian Theology. The following paras, we cull from a book called "The Woodlands in Europe" intended for Christian readers, "And how about the dead leaves which season after

frightens him. He is fully aware of the fact that Shri Krishna is the First Cause (*bhavantamâdyam*¹) of this Universe and that He assumes various forms according to the needs of mankind. He, therefore, wishes to know (*vijnâtum ichchhâmi*) simply what this horrible aspect is, as he is ignorant of it (*nahi prajânâmi Tava pravriddim*). Shri Krishna complies with his request in the next three verses.

season, strew the ground beneath the trees ? Is their work done because, when their bright summer life is over, they lie softly down, to rest under the wintry boughs ? Is it only death, and nothing beyond ? Nay : if it is death, it is death giving place to life. Let us call it rather change, progress, transformation. It must be progress, when the last year's leaves make the soil for the next year's flowers, and in so doing serve a set purpose and fulfil a definite mission. It must be transformation, when one thing passes into another, and instead of being annihilated, begins life again in a new shape and form." "It is interesting to remember that the same snow which weighs down and breaks those fir branches is the nursing mother of the flowers. Softly it comes down upon the tiny seeds and the tender buds and covers them up lovingly, so that from all the stern rigour of the world without, they are safely sheltered. Thus they are getting forward as it were, and life is already swelling within them ; so that when the sun shines and the snow melts they are ready to burst forth with a rapidity which seems almost miraculous." "It is not the only force gifted with both the preserving and the destroying power, according to the aspect in which we view it. The fire refines and purifies but it also destroys ; and the same water which rushes down in the cataract with such overwhelming power, falls in the gentlest of drops upon the thirsty flower cup and fills the hollow of the leaf with just the quantity of dew which it needs for its refreshment and sustenance. And in those higher things of which nature is but the type and shadow, the same grand truth holds good ; and from our Bibles we learn that the consuming fire and the love that passeth knowledge are but different sides of the same God—just and yet merciful ; that will by no means clear the guilty, yet shows mercy unto thousands."—*The Shaiva Religion by J.M.N. Pillay.*

1 Cf. Kiñ Tuñ kârana jagâchâ âdya / âdhiñcha jo pragatato Jagadvandya / prasangânurupa jo bhavaroga vaidya / pragata rupeñ aisi karitase // Je samayiñ kârya jaiseñ / té samayiñ rupa nâma taiseñ / ye samayiñ ugrarupa aiseñ / tari kona Tuñ heñ sâṅga mi mhanatoñ // *Yathârthatadipikâ.*

श्रीभगवानुवाच—कालोऽस्मि लोकक्षयकृतप्रवृद्धो
 लोकान्समाहर्तुमिह ग्रवृत्तः ।
 ऋते ऽपि त्वां न भविष्यन्ति सर्वे
 येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥
 तस्मात्वसुत्तिष्ठ यशो लभस्व
 जित्वा शत्रून्मुक्ष्व राज्यं समृद्धम् ।
 मयैवैते निहताः पूर्वमेव
 निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥
 द्रोणं च भीष्मं च जयद्रथं च
 कर्णं तथान्यानपि योधवीरान् ।
 मया हतांस्त्वं जहि मा व्यथिष्ठा
 युद्धयस्व जेतासि रणे सप्तान् ॥ ३४ ॥

“I am Time, the world-effacer, fully developed, made manifest here to overthrow the people; even without you, not one of all these warriors standing in the adverse hosts shall escape death. Therefore, stand up!, obtain renown and, conquering your foes, enjoy a prosperous kingdom. By Me all these have been already killed. Be you only the tool, O Savyasâchi (Left-handed one)! Drona and Bhishma and Jayadratha and Karna and likewise other brave warriors also, who are all killed by Me, do you kill. Fear not but fight. You are to conquer your rivals in the field.”

The Blessed Lord says, in reply to Arjuna's query (*ko Bhavânugrarupo*), that He is Time (*kâlosmi*¹) who kills, being the destroyer of the worlds (*lokakshayakrit*)

1 Cf. Tari Miñ kâlu gâ heñ pudheñ / loku sañhârâveyâ vâdheñ / saigha pasariññ asati toñdeñ / tari grâsuñ âghavâñ // *Jnâneshvâri*.

Krishnastu kâlikâsvayam evuñ Devi Bhâgavatamâñ pana kahelufija chhe.—*Dvivedi*.

who is now full-ripened (*praviddho*¹), that He presents Himself on the battle-field of Kurukshetra (*iha pravrittah*²) to consume the whole crowd (*lokān samāhartum*³) and that, even without his help (*rite'pi tvām*), all the warriors standing in array (*sarve ye'vasthi-tāh yodhāh*) in both hostile armies (*pratyanikeshu*) shall cease to exist (*na bhavishyanti*). He shows Arjuna, therefore (*tasmāt*), the folly of his taking upon himself, in verses⁴ 4 to 8 of Chapter II, the responsibility of a thing with which he is not at all concerned, and advises him to arise (*uttishtha*), to obtain renown (*yasho' labhasva*) by conquering the most invincible foes (*jītvā shatrum*), and to enjoy a prosperous kingdom (*bhuñkṣiva rājyam samriddham*) without a rival⁵, since all are killed. When the God has actually killed all in advance (*Mayaivaite nihatāh purvameva*), Arjuna is asked to be a mere tool in His hand (*nimitta mātram bhava*). He will have but to slay the slain. He deserves, however, to have the palm of victory, because he is the most valiant soldier who can shoot with his left hand as well as the right (*Savyasāchīnī*⁶). Still, he does not like the idea of being even a nominal instru-

1 Cf. Ātāñ ati vriddhi pāvaloñ—*Chitsadānandalahari*.

2 Cf. He Duryoñbhanūdika lokāteñ sarvāñsheñ / pravartaloñ āheñ jāna sarvasveñ—*Chitsadānandalahari*.

3 Cf. Samyāk āhartum mhanije aiseñ / baraveñ bhakshāvayā kāraneñ sarvāñsheñ—*Chitsadānandalahari*.

4 Cf. Katham Bhishmamaham eañkhye.....surāñmapi chādhipatyam.

5 Ātāñ he teyāñ nipetāre jāle / nivati vahilā rāniñ sāmpadaleñ / gheiñ yasha ripu jintale / ekañeñ paiñ // Āni koradeñ yasha gā nohe / samagra rājya hātā yeñta āhe / tuñ nimitta mātra hoe / *Savyasāchi* // *Jnāneshrari*.

6 Cf. Asapatna nishkantaka bhogiñ nischita / tuze vairi samasta Myāñ kāleñ nāshile—*Chitsadānandalahari*.

7 Cf. Savyena vāmena hastenāpi sharān sachitum sanghātum shilam yasya sa Savyasāchi.

ment in the matter of the destruction of teachers and relatives. Shri Krishna, therefore, urges him to kill (*jahi*) Drona and Bhishma and Jayadratha and Karna, as also other brave warriors whom He has already killed (*Mayâ hatân*), and fight fearlessly (*mâ vyathishthâ yudhyasva*¹), because he is destined² to conquer his foes in the war (*jetâsi rane sapatnân*). Even a Jnâni, who has reached Perfection, is unable to avoid his Prârabdha. Arjuna's nature will, therefore, compel him to fight even against his wishes (*Buddhih karmânumârini*). This point will be made more clear in Chapter³ XVIII. In the next verse, Sanjaya tells Dhritarâshtra what Arjuna does when he hears this.

संजय उवाच—एतच्छ्रुत्वा वच्नन् केशवस्य
 कृतांजलिर्वेपसानः किरीटी ।
 नमस्कृत्वा भूय एवाह कृष्णं
 सगद्ददं भीतभीतः प्रणस्य ॥ ३५ ॥

“ Having heard these words of Keshava (the Teacher of both Brahmâ and Mahesha), the wearer of the crown, with joined palms, trembling, bows down ; and awe-struck, with throat choked up, spoke to Krishna after saluting Him again.”

Here, Sanjaya says that, as soon as Arjuna, who wears the crown given by Indra (*Kiriti*⁴), hears the

1 Cf. Târe hâtheja temâ thavîñ, ane târe râjya bhogavavuñ, e pana niyatinoja khela chhe mâtâ kartritvâbhimâna tyagi jema prerâya temâ vyavahara.—*Dvivedi*.

2 Cf. Kiñ jinkanâra yâ vairiyâñteñ âhesa / tuñ yâ raniñ mhanoni prârabdha phala vade Jagannivâsa / jaya pâvâvâ mâruni yâñsa / aiseñ tuzeñ prârabdha heñ suchavi // *Yathârthadipikâ*.

3 Cf. Prakritistvâm niyokshyati (XVIII. 59).

Svabhâvajena Kaunteya.....karishyasyavasho'pi tat (XVIII. 60).

4 Cf. Kiriti etale Indra datta krita mukuta tene dhârana karelo evo je Arjuna.—*Dvivedi*.

speech made by Shri Krishna (*etachchhrutvā vachanam Kṛṣṇasya*), he makes a deep bow (*namaskṛtvā*) tremblingly (*veparamānah*), clasping his lifted palms (*kṛtiñjalir*), meaning¹ thereby that he is ready to obey the orders of the Master. All people are afraid of death, but as they have no opportunity, like Arjuna, of seeing the whole Universe in the very jaws of death, Sanjaya uses the word 'bhītabhīta'² (sorely afraid) in his case, and tells Dhritarāshtra that, after saluting³ Shri Krishna again, he addresses to Him the following eleven verses in broken accents, as his throat⁴ is quite choked up (*bhuya evāha Krishnam sagadgañau frānamya*).

अर्जुन उवाच—

स्थाने हर्षकेश तत्र प्रकीर्त्या जगत्प्रहृष्ट्यत्पुरुष्यते च ।
रक्षांसि भीतानि दिशो द्रवंति सर्वे नमस्यन्ति च सिद्धं
संवाः ॥ ३६ ॥

कल्पमाङ्ग ते न नेमन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्णे ।
अनन्त देवेश जगन्निवास त्वमद्धरं सदसत्तपरं यत् ॥ ३७ ॥

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तान्ति वेद्यं च परं च धाम त्वया ततं विश्वमनन्तस्तप ॥ ३८ ॥

वायुर्यमोऽश्विरुणः शशांकः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

1 Cf. Prathama kelā namaskāra / to अज्ञेहां अग्निकारा / punhā vandoni jodoni kara / boloñ आराम्भिलां अर्था आइ ॥ *Yathārthatadipikā*.

2 Cf. Kiñ te sahaja adrishya किलाते ॥ / dekhoni bhyāle महान्वेन bhita tyāñteñ / अनि bhītabhīta मने Sanjaya ते ॥ / kiñ pratyaksha विश्वाभक्षकारुपेन हा dekhe ॥ *Yathārthatadipikā*.

3 Cf. Aisā atishayēñ karuni bhītabhīta / houni punarapi pranāma karita / atyanta namra houni ase vinavita / श्लोकीनि निश्चिता एकादशीनि ॥ *Uhitsadānandalahari*.

4 Cf. Teviñchi काहीनु boloñ jāye / tari galā bujāला थाए / sukha की भया होय / ते विचारां तुम्हीनु ॥ *Jnāneshvari*.

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्वे ।
 अनंतवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽस्मि सर्वः ॥४०॥
 सखेति मत्वा प्रसर्वं यदुक्तं हे कृष्ण हे यादवं हे सखेति ।
 अज्ञानता महिमानं तर्वेदं मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥
 यच्चावहासार्थमसत्कृतोऽस्मि विहारशाय्यासनभोजनेषु ।
 एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥
 पितॄसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
 न तत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रये अप्यप्रतिम
 प्रभावः ॥ ४३ ॥

तस्मात्प्रणस्य प्रणिधाय कार्यं प्रसादये त्वामहमीशमीड्यम् ।
 पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव
 सोहुम् ॥ ४४ ॥

अदृष्टपूर्वं हृषितोऽस्मि दृष्टा भयेन च प्रव्यथितं मनो मे ।
 तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ४५ ॥
 किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।
 तैनैव रूपेण चतुर्भुजेन सहस्राहो भव विश्वमूर्ते ॥ ४६ ॥

“ In the state of preservation, O Hrishikesha (Lord of the Senses) !, the Universe is delighted and charmed by Thy glorious renown, the Râkshasas fly terror-struck to all four quarters and all the hosts of Siddhas bow down to Thee. How should they otherwise, O Mahâtman (High-souled One)!, Thou-greater than even Brahmâ and Thou the First Cause !, Infinite Creator, God of Gods, Thou Who pervadest the Universe ! Thou art imperishable and also what is perceptible, what is unperceived and what is beyond them. Thou art the Primal God, the Ancient Being; Thou art the hidden treasure of this Universe; the knower, the object to be known and the Supreme Goal. By Thee the Universe is pervaded, O Infinite Form! Thou art

the Wind, Yama, Fire, Varuna, the Moon, Prajâpati, and the great-Grandsire; hail, hail to Thee, a thousand times all hail! and again and yet again to Thee! all hail! Prostrate in front of Thee and prostrate behind; prostrate to Thee on all sides, O Thou All! Thou art infinite Power and unmeasured Glory. Thou comprehendest all and therefore Thou art all! Deeming Thee but friend, whatever I called Thee rashly, such as 'O Krishna! O Yâdava! O Comrade!', unknowing this Thy greatness, through carelessness or friendliness, and whatever disrespect I have shown Thee in jest, at play or meals, while reposing or sitting together, alone or in company—for all that, O Achyuta (Undegraded One)!, I crave pardon of Thee, Who art indefinable. Thou art the father of the world, moving and unmoving; Thou art most worshipful and the greatest Guru; there is none like Thee; whence can there be one greater, O Thou Whose manifestation is unparalleled in all the three worlds! Therefore, I bow with body bent and ask Grace of Thee, the praiseworthy Lord. Be pleased, O God!, to put up with me as a father with the son, a friend with the friend or a husband with the beloved. Having seen things unseen before, I am delighted, and yet, my mind is sorely troubled with fear; show me, O God!, that same form. Have mercy, O Lord of Gods!, O Thou Who pervadest the Universe! I wish to see Thee crowned, sceptered, with the discus in Thy hand, just as before; O Thousand-armed!, O Universal Form!, put on that same four-armed shape."

As Arjuna was greatly frightened with the sight of the Time of Destruction, he is now given an opportunity

of witnessing the pleasing state of Preservation (*sthâne*¹), in which God incarnates Himself and the Universe indulges in Joy and Love by the hearing of the great glory of the Saguna Brahma or Personal God (*Tava prakirtyâ² jagatprahrishyatyanurajyatecha*). Joy and Love are also produced by the acquisition of sense-objects, but they end in pain, whereas in the Bhâgavata Dharma, like their cause itself, they are everlasting, and therefore, Arjuna refers to them only. Those who rejoice in the glories of God are alone to be called men (*Mama vartmânuvartante manushyâh Pârtha sarvashah*—*B. G. IV. II*). Those who do not do this, but hunt after sense-objects, are demons (*rakshâñsi*³), who, in dread, run away in all directions (*bhitâni disho dravanti*), avoiding the company⁴ of saints, and are after death born again as demons, or even as lower animals or inanimate objects. Lastly, he speaks of all those who worship the other Gods, and who, even after acquiring perfection in their Mantras, bow down to the God of Gods (*sarve namasyanticha siddha⁵ sanghâh*). The force of the word

1 Cf. *Sthâna mhanaje sthitikâla / yâ sthiti kâliñ vishva sakala / Tuzi je kirti nirmala / ti karitâñi harsha âni anurâga pâvateñ// Sthitikaliñcha vishvapâla / avatâra kari sumangala—Yathârthadipikâ.*

Tavañi Arjuneñ loku magautâ / sthiti dekhilâ—Jnânesvari.

2 Cf. *Ke Tamâri prakirtithi etale uttama kirtithi arthât Tamârâ mahattvanâñ shravanâdithi.—Drivedi.*

Râgârtha prakirtti sâhacharyât—Because of the singing of the names of the Lord in the generation of attachment.—Shândilya Bhaktisutra.

3 Cf. *Aise vinmukha Bhagavatkirtiteñ / nânâ pashuvrikshâdi janma tyâñteñ / râkshasa shabdeñ abhaktâñi sarvâñ jivâñteñ / sthâvara jangamâteñ Arjuna suchavi // Yathârthadipikâ.*

4 Cf. *Sâdhu sabhe jana uddharati pari, pâpi na jâvuñ shake tikade—Sphuta Savâyâ.*

5 Cf. *Kiñ itara Devâñteñ bhajati | tathâpi Harikathâ aikati / mantrâdi siddhi pâvonihî vanditi | Nârâyanâteñ // Yathârthadipikâ.*

*sarva*¹, (all) in this verse is that those who have no reverence for the Personal God are not to be called Siddhas, because they are bound to go to the lower regions after death, in spite of the perfection they may have achieved in their own Vidyás (sciences). The Siddhas mentioned by Arjuna are the *Sattvātmānah*² (possessors of impure Sattva) referred to in Shloka³ XI. 6. 9 of Shri Bhāgavata, the meaning of which is already explained in the Commentary, who listen to the glories of the Personal God for securing a complete purification of heart. Shri Krishna is called here ' *Hrishikesa* ' (Lord of the senses), because He is the same sun who guides the senses of His Lovers as well as of the Demons and the Siddhas to their respective objects of worship. Now, Arjuna says that, when the Siddhas find by experience that the fruit of their perfection is only transitory, there is no reason why they should not bow down to the High-Souled God of Gods (*kasmāchcha Te na nameranmāhātman !*), Who is greater than even Brahmā and is the First Cause (*gāriyase Brahmanopyādi kartre*) of the Universe, and Who alone has the power to grant Freedom. The Shruti says that in the beginning He is the creator or

1 Cf. Sarvāhi siddha Tuteñi vanditi / Arjuna mhane ye riti / pāhatāñi mantrādi siddha disati / Vishnu nindaka udanda // Tevhāñi te siddhachī na mhanāve / kiñ nāraki siddha kaise ganāve ? / evam 'sarva' shabdāchā artha phāve / tari kiñ Harisa vanditi techi siddha // *Yathārthadipikā*.

2 Cf. Raja tama mishrita asoni / svahita sādhāveñi nivritti mārga avalambuni / chitta aiseñ jyāñcheñi yukta sattveñi karuni / te sattvātme hā artha // Evam sattvātme mhanuni, jaise Bhāgavatiñ / taiseñ Giteñita Arjuna mhane Jil Jagatpati ! / Tuzyā kirti karuni Tuja vanditi / siddha samudāya sarvahī // *Yathārthadipikā*.

3 Cf. Shuddhir nriñām na tu tathedya durāshayānām vidyā shrutādhyā- yana dāna tapah kriyābhīh / sattvātmanāmrishabha Te yashasi praviddha sachchhṛaddhayā shravana sambhritayā yathāsyāt // *Vide Vol. I, p. 262.*

father and teacher or Guru of Brahmâ (*Yo Brahmânam vidadhâti purvam yo vai Vedânscha prahinoti Tasmai*), and that those who desire Freedom have to surrender themselves to Him Who enlightens the Reason (*Tam ha Devam âtmabuddhiprakâsham mumukshurvai sharanam aham prapadye*). The Gâyatri also recommends the worship of Him alone (*Dhimahi dhi, o yonah prachodayât*). Shri Krishna is, therefore, called ' *Ananta* ' (Infinite) and ' *Devesha* ' (God of Gods). The word ' *Jagannîvâsa* ' (lit. one who pervades the Universe) means here one who always imagines and witnesses everything from Brahmâ to the ant, which Brahmadeva,¹ Sanaka and the other Perfect Jnânis are even unable to do, although they possess the experience that they are themselves the whole Universe. He is Himself the imperishable (*aksharam*) gold of Nirguna or Impersonal Brahma, He is the set of ornaments of the perceptible, movable and immovable world (*sat*²), and the unperceived mind and reason (*asat*), and He is the power of gold in the form of Mâyâ or Shuddha Sattva (*tatparama yati*), by means of which He manifests Himself and creates the Universe. This is the reason why the Siddhas worship Him. Arjuna too regards Him as the Primal God (*Âdidevah*) and the dweller in all the bodies (*Purushah*). He calls Him ancient (*purânam*), because He has no beginning like the perishable bodies, but He is the

1 Cf. Brahmâdi Deva, Sanakâdi muni / anubhaveñi jagiñ âpana asoñ mhanoni / jânati, pari sarva sâkshi sarva kalpuni / jagiñ asoñ, heñ nâhiñ sarvadâ // *Yathârthadipikâ*.

2 Cf. 'Sat' je indriyâñsi gochara / 'asat' teñ indriyâñteñ agochara / evam 'sat' panchabhautika charâchara / 'asat' mana buddhi chitta jiñ indriyâñteñ na disati // Yâ dohiñ palikade mâyâ / je pradhâna shakti Tuzi Devarâyâ! / tisahi saprakâsha karâvayâ / na dise · koni Tujavina // *Yathârthadipikâ*.

treasure¹ (*nidhānam*) or the real stuff of which this Universe (*asya vishvasya*) is made and which is beyond (*param*) what appears, and which dwells in it as clay does in pots, thread in pieces of cloth, gold in ornaments, rope in a serpent, or the waves in the ocean. When He is everything, who else can be the knower (*vettā*), the object to be known (*vedyam*) and the supreme goals (*parancka dhāma*) of the worshippers of both the Impersonal and Personal Gods? The Universe, which is transient like the waves, is pervaded by Him Who is the Infinite Ocean (*Tvayā tatam vishvam anantarupam*). Arjuna now offers Him salutations (*namonamaste*) in the forms of Vāyu (the Wind), Yama (Pluto), Agni (Fire), Varuna (Neptune), Shashānka (the Moon) and Prajāpati (Brahmā), who together with Indra² (king of the Gods) and Kubera (God of wealth) make up the number of Gods of all the directions and corners. He is called 'Prapitāmahah' (Great-grandsire), because He is the father of Brahmā, who is the grand-father of the Universe. The words 'sahasra' (thousand, *i. e.*, innumerable) and 'punascha bhuyopi' (once more and yet again) show the intensity³ of Arjuna's Love towards Shri Krishna. But, as in ordinary worship the worshipper stands before the object of his worship and prostrates, Arjuna also chooses to follow the usual method by prostrating in front (*purastāt*), behind (*prishtatah*) and on all sides (*sarvata eva*) and says that not only is

1 Cf. Sarva vishvācheñ parama niddhāna / sarvabi jagāchi jetha sānthaavana / teñ Tuñ vishvācheñ paramanidhāna / āni npādāna eneñ nyāyeñ // *Chitsadānandalahari*.

2 Cf. Indra āni Kubera / uralyā dishānche suchavi sura / evam dishā sarva Pāndukumāra / Bhagavadrupēñ vandito // *Yathārthadipikā*.

3 Cf. Ati premātishayeñ dātalā / mhanoni namitasc velovelāñ / pari apurvachi māni tayā velā / na purc velhālā dhani manāchi // Aso premāchi aisichi jāti / varnāshrama dehāchi pade vismriti / *Chitsadānandalahari*.

the natural power of the Personal God infinite (*ananta¹ virya*), but even the result accomplished by it (*vikrama*), viz., this boundless Universe, it is impossible for any one to measure (*amita*). He knows all well (*sarvam samâpnoshi²*), that is, all to be the Self, and therefore, He is all (*tatosi sarvah*), as gold itself is all the ornaments. Shri Krishna tells Uddhava in Shri Bhâgavata³ that what (e. g., an ornament) did not exist in the beginning and will not exist in the end, but appears only in the middle, does not exist at all. It is a mere name. It is really nothing but that other thing (e. g., gold) from which it proceeds and for which it appears. The memory of this resplendent light of the Anvaya Knowledge, which Arjuna acquired by the Grace of Shri Krishna, suddenly evoked in him deep feelings of gratitude and caused him to repent bitterly for the discourteous treatment he now and then gave the Blessed Lord upto that time, through ignorance of His real nature. He, therefore, craves⁴ pardon of the God of Gods for his faults, and expresses his impatience to see His homely form in the following ejaculations. “Thinking (*matvâ*) Thee, O God !, to be nothing more than a mere friend (*sakheti*), I called out with importu-

1 Cf. Sahaja sâmarthya teñi virya | âni tyâ sâmarthyeñi jeñi ghadoni
âleñi kârya | tyâsa mhanati rishivarya | parâkrama mhanoni || Ghadoni
âlâ parâkrama | ananta Brahmândeñi sthâvara jañgama | yâsa gananâ
nâhîñi nihsima | pari sahaja sâmarthya uraleñi ananta teñi || *Yathârthadipikâ*.

2 Cf. ‘Sarvam samâpnoshi’ mhanaje | sarva jânatosi aiseñi vâkhâniye /
‘tato’ mhanije tyâ hetustava mhanoni artha kije | ‘asi sarvah’ mhanije
âhesa sarva tyâ hetuneñi || *Yathârthadipikâ*.

3 Cf. Na yât purastâduta yanna paschân maddhyecha tanna vyapadesha
mâtram | bhutam prasiddhancha parena yadyat tadeva tatsyâditi Me
manishâ ||

4 Cf. Aso teñi, âtâñi aisâ mahimâ | Arjuna dekhoni, Sarvottamâ |
aparâdha âpule niñeduni, kshamâ | kari mhanela tyâñta âdhîñi hâ shloka ||
Yathârthadipikâ.

nate voice (*prasābham yaduḥitam mayā*) 'O Krishna! O Yâdava! O Comrade (*saḥketi*)!' in my heedlessness or in my friendly love (*pramādāt pranayena vāpi*), not at all suspecting Thy hidden majesty which I now observe in this Cosmic Body (*ajānatā mahimānam¹ Tavedam*). What a fool have I been to have utilized Thee for the purpose of making negotiations², serving as a charioteer and securing other worldly objects, just as a thoughtless monkey uses pearls as grains, or an ignorant fool uses the philosopher's stone as a measuring weight, or an unqualified³ aspirant uses the theoretical knowledge he gains in the company of saints for acquiring wealth and fame! Often hast Thou been slighted by me in jest (*yachchāvahāsārtham asatkritosi*)! Many a time, at play (*vihāra*), have I got angry with Thee, and quarrelled with Thee and brought charges against Thee, which then appeared to be true but which now prove to be utterly false. I had the audacity to sit and even lie down (*shayyāsana⁴*) very close to Thee, when it was my

1 Cf. If a man possesses anything of the ineffable glory of God it manifests itself in the power and charm of his personality.....Shri Krishna's personality is of such divine magnetism and superhuman magnitude, of such ethereal and all pervading essence, that the name Krishna has come to mean all that is noble and beautiful in life and conduct, in creative andceptive power, in character and conscience. The personality of Shri Krishna permeates through and through the soil of India. There is no ceremony, no holiday or festival, no sacred institution or observance, which does not remind the millions of human hearts of the divine example of the All-feeling Heart who once lived and worked amongst them for their common good.—*Shri Krishna the Soul of Humanity by A. S. Rāmaiah.*

2 Cf. Etha Parabrahma tuñ ughadeñ / sāratthi kelāsi // Eyāñ Kaura-vāncheyā gharā / shishtāiye dhādilāsi dātārā // *Jnāneshvari.*

3 Cf. Kimbahūnā Brahmajnāna / āike anadhikāri jana / shabda jnāneñ sādhuni dhana māna / sukha hetu māni // *Yathārthadiyikā.*

4 Paryanka dolhāriyāvari Tuja samāna mi ekatra nidrā kari / siñhāsanādi āsanāvari baiseñ Shri Hari Tuja samāna // *Ohitsadānandalahari,*

duty to have stood with folded hands at a respectful distance. What a wretch was I to have claimed, on the ground of the Yâdavas being the tributaries of the Kurus, a higher seat than Thine at meals (*bhojaneshu*¹), to which I find that even Brahmâ and the great Sages have no right! Thus have I shown irreverence to Thee, O Achyuta (Undegraded One) !, not only when Thou wert alone but also in the throng (*eko'thavâpyachyuta tatsamaksham*), for all which I crave Thy pardon (*tat kshâmaye Tuam aham*). I know that it is impossible for any one to insult Thee, as it is for the fire-fly to offend the sun, because Thou dost never give way to anything (*Achyuta*²), and Thy Nature and Thy Glory are boundless and indefinable (*aprameyam*³). I, however, feel for my wrong actions. Be Thy Grace granted, therefore, for that witless sin. I call it 'witless sin', because it was the result of human forgetfulness (*pramâdât*⁴) or mere love (*pranayena vâpi*), and not intentional. For, although I realize Thy Godhood to-day, yet we Pândavas always believed in it from Thy miracles as well as from what we heard from the great Sages Nârada and Vyâsa, and never, like Duryodhana and his party, regarded Thee as an ordinary mortal. Thou mightst then ask why I use the word 'sin' at all. The reason is Thou art the World-Father⁵ of all that

1 Cf. Aiseñchi karitâñ bbojana / uchcha pañkti uchchâsana / âmhi baison̄ kiñ Kurukulâcheñ shâsana / Yadukulâvari // *Yathârthadipikâ*.

2 Cf. Kadhi kâñhiñ chyavengâ aiseñ adbhuta / aishvarya jyâcheñ—*Yathârthadipikâ*.

Achyuta chho etale tamane mânâpamânano vichâra hoyaja nahi.—*Drivedi*.

3 Cf. Jyâchjâ svarupâcheñ mahattvâcheñ parimita / navhe to aprameya Tuñ Ananta / yâ lâgiñ karisi kshamâ. Tuñ Bhagavanta / aparâdha mâze // *Yathârthadipikâ*.

4 Cf. Pramâda mhanaje vismarana.—*Yathârthadipikâ*.

5 Cf. Sarva yonishu Kaunteya.....Aham bijapradah pitâ // B. G. XIV. 4.

is fixed or moves (*pitâsi lokasya charâcharasya Tvamasya*) and, therefore, any disrespect shown to Thee with or without motive is a sin¹. Thou art on that account the most worshipful² (*pujjascha*) of all, and Thou art also the Guru of Gurus (*Gururgariyân*), Who impartest Knowledge of the Self to Brahmâ at the beginning of each Kalpa. If Thou wert, however, to object to this praise on the ground 'that all is Brahma, I say there is difference in beings according to their vehicles. There is none, therefore, equal to Thee (*Tvatsamo nâsti*³). Who can then dream to excel (*adhikah kuto'nyo*)? O Lord! Thy manifestation⁴ is unparalleled in all the three worlds (*lokâtraye'pyapratimaprabhâvah*)! Therefore, I bow and prostrate myself and beg forgiveness of Thee, Who art the only God worthy of praise (*tasmât pranamya⁵ pranidhâya kâyam prasâdaye Tvâm ahamishamidyam*). Bear with me, O God of Gods!, as father with the son, as friend with friend, as husband with his beloved (*pitera putrasya sakheva sakhyuh priyah priyâyârhasi Deva sodhum*). Nobody has ever seen or

1 Cf. Charâcharâsahita âpalâ bâpa / tyâchyâ apamâneñ kaiseñ navhe pâpa?—*Yathârtha-dipikâ*.

2 Cf. Nâ Tuñ kevala pitâchi navhasi / sarvâñ pujârha pujya Tuñ hosi / Brahmâdika hi jetha Hrishikeshi / Tuja sarvâñshiñ pujitati // *Yathârtha-dipikâ*.

3 Cf. Teyâ-Tuzeni padeñ dujeñ / aiseñ bolitâñchi lâjije / tetha adbhikâchi kije / gothi kevi // *Jnânesvari*.

4 Cf. Na Me viduh suragânâh prabhavam na maharshayah—*B.G.X.2.*

Mahatah paramavyaktam avyaktât purushahparah / purushânnaparam kinchitsâ kâshâtâ sâ parâ gatih // *Shruti*.

5 Cf. Bhumivari dandâche pari svasharira / karuni karitaseñ namaskâra / Tuñ Ishvara svâmi nirantara / staviti sâchâra Brahmâdika // *Chitsadânandalahari*.

Yâ sâthiñ stutya va samartha ashâ Tumachi 'prasanna vñâ' mhanuna sharira vâñkavuna namaskâra karuna mi prârthanâ karita âheñ.—*Gitârahasya*.

heard of any culprit who surrendered himself to Thee and was not granted pardon. Nay, it is a well-known fact that Thou gavest salvation even to Paundraka, Shishupâla and Kañsa, who hated Thee as bitter enemies. To us, Thou hast always been a father, a friend and a husband. If Thou hadst not already forgiven my faults, like a kind father, Thou wouldest not have revealed to me to-day the Royal Secret and shown me this Cosmic Body of Thine. Thou art, as the Shruti (*Dvâsuparnâ*) says, the eternal friend of all the Individual Souls, and Mâdhava¹ or the husband of all Thy Lovers, who are attached to Thee like virtuous wives. I am, therefore, fully confident that Thou wilt absolve me from all my sin. I consider myself very fortunate in having had an opportunity of seeing this unknown marvel of Thy Form. I am indeed greatly delighted with the sight of things which none has seen before (*adrishta² purvam hrishito'smi drishtvâ*), but in my mind fear mingles with joy (*bhayenacha pravyathitam mano me*). Show me, therefore, O God!, that very form (*tadeva me darshaya Deva rupam*) in which Thou didst commence to give me the most valuable instruction through this sweet Gitâ. Be merciful, O God of Gods (*prasida Devesha*)! O Thou Who pervadest the Universe (*Jagannivâsa*)!, I wish to see the charming visage that is familiar to me, with the crown on Thy head, the heavy mace borne in one hand, the whirling discus held aloft in another (*kiritinam*

1 Cf. Kiñ Tuñ paticha Mâdhava / priyâ âmhi Tuziyâ // Bbakta techa Tuzyâ priyâ / priya to Tuñchi tyâñchâ âtma priyâ / sama bhaktâchi âni satichi kriyâ / Tuzi patichi titi sama // Yathârthatdipikâ.

Huñ ananya bhakta chhuñ, priya priyânuñ sahana kare ema kahine meñ eja suchavyuñ chhe to mane angikâra karo.—*Dvivedi*.

2 Cf. Äje adrishtapurva etale purve koi e kadâpi na joeluñ tevuñ.—*Dvivedi*.

gadinaṁ chakrahastam ichchhāmītvām drash्टumaham tathaiva) and the shell and the lotus carried in the remaining two. I long to see Thee, dressed in Thy bright yellow cloth and glittering sash, and bedecked with Thy usual ornaments of gold and gems. O Thousand-armed (*Sahasrabāho*), O Universal Form (*Vishvamurte*), appear once more in that very four-armed form of Thine (*bhava tenaiva rupena chaturbhujena*¹) I loved of old—the solace of my life. Shri Krishna gives Arjuna a soothing reply in the next three verses.

श्रीभगवानुवाच—

मया प्रसक्षेत तद्वार्जुनेदं लप्तं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमतंतमाद्यं यत्मे त्वदन्येन न वृष्टपूर्वम् ॥४७॥
त देवदयनाध्ययनैर्न दानैर्न च क्रियाभिनैर्न तपोभिरुत्तैः ।
एतत्त्वपः शक्य अहं कृतेके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८॥
सा ते व्यथा सा च विसूढभावो वृष्टा रुपं घोरमीद्वज्ञमेदम् ।
व्यपेतभीः प्रीतमनाः पुनरस्त्वं तदेव मे रूपमिदं प्रपद्य ॥४९॥

“ O Arjuna!, by My Grace, through My own (Divine) Power, Thou art shown this Supreme Form, radiant, cosmic, infinite, primeval, which has been seen before by no one else except yourself. Not by the Vedas, nor by sacrifices, nor by deep study, nor by gifts, nor by actions, nor by fierce penances can I be seen in this form on earth by any one but you, O Chief of the Kurus! Be not afraid, be not bewildered at seeing this My awful form; exempt

1 Cf. Tari yayā kāraneñ ji Lakshmi pati / teñchi rupa dākhavāveñ ji majapratि / jeñ maja prānāparisa hi priya ati / sarvāñ arthiñ Krishnarupa // *Chitsadānandalahari*.

Taiseñ chaturbhujarupa Tuzeñ / to visāñvāñ amhāñ—*Jnāneshvari*.

Tyācha rupeñ karuni / agā! sahasrabāho! pragata ho mhanoni / mhané Arjuna yā varuni / vishvarupachi Tuñ chaturbhujā aiseñ suchavi // *Yathārthadīpikā*.

from fear and with lightened heart, behold once more now that same (familiar) form of Mine.”

Shri Krishna says that it is evident that He is already pleased¹ with Arjuna in no common degree (*Mayâ prasannena*), as, at his simple request, He showed (*darshitam*) him His Supreme Form (*param rupam*), the Cosmic Body, by His own Divine Power (*âtmayogât*²), through which He imagines the Universe and sees it. This Form is nothing but a mass of splendour (*tejomayam*). It is the Universe itself (*vishvam*). It is infinite (*anantam*) like Himself. It is the first thing He imagined (*âdya*³) by means of His vehicle, the pure Sattva, and Brahmâ is said to be the creator of the Universe only because, when he attained to God’s Power, he began to imagine what was already imagined (*Dhâtâ yathâ purvam-akalpayat—Shruti*). It is something which none save Arjuna had ever the necessary favour to behold (*yanme tvadanyena na drishta purvam*). For, although the Wise Lovers (*Jnani⁴ Bhaktas*) realize everything perceptible to be the form of God (*pashya Me yogamaishvaram*), yet, none of them except Arjuna has been favoured

1 *Of.* Aisi pañi tuziyâ âvadi / jâli prasannatâ âmachi evadi / mhanauni gaupyâchi hi gudhi / ubhili jagiñ || *Jnâneśvari.*

Mâzi kripâ asâdhârana / tujavari ase gâ satya jâna / mhanoni vishvârupa dâvileñ purna / vachaneñ karuna tuziyâ ekeñ || *Chitsadânandalahari.*

2 *Of.* Mâzâ jo âtmayoga / tyâ âtmayogeñ kalpuni pâhatoñ jaga / tyâ yogâchâ karuni sañyoga / tuzyâ drishtisa heñ dâvileñ || *Yathârthadipikâ.*

3 *Of.* Jeñ-âdya mhanaje âdhîñ Micha Bhagavanta / tejorupa âpanâsa kalpitâ zâloñ || Tejorupa shuddha sattvaguna / tyâ tejeñchi kalpileñ vishva heñ triguna / prathamachi âpanâsa âpana’ / kalpitâ jâloñ yâ vishvârupeñ || Maga Brahmâ Mâziyâ shaktiteñ / pâvoni tyâcha tejomayâteñ / svayen kalpuñ lâgalâ jeñ Myâñi Bhagavanteñ / kalpileñ purviñ tyâhuni || *Yathârthadipikâ.*

4 *Of.* Jnâniyâ bhaktâsa jaga / chitsvarupachi jada, aisâ Mâzâ aishvarayoga / dise, parantu lâdhoni divya drishti sañyoga / aiseñ tuja vegaleñ koni na dekhileñ || *Yathârthadipikâ.*

with the Divine Vision, which enabled him to see the whole Universe as He does. It is not possible in this humanity to see Him in this Form either by the repetition of the Vedic hymns, or by the performance of the various sacrifices recommended in religious books, or by the deep study of the Shadshâstras, or by gifts and alms, or by pilgrimages and other works of merit, or by fierce penances¹ such as Krichchhra, Chândrâ-yana and others (*na vedayajnâdhyayanairna dânaирna cha kriyâbhirna tapobhirugraih evam rupah shakya Aham nriloke drashtum*). How can any Kuru, then, do what even Brahmâ² cannot? Arjuna being, however, the best³, the foremost of them in Love, this was kept for him alone (*tvadanyena Kurupravira*). He is now asked not to be afraid and bewildered (*mâ te vyathâ mâcha vimudha-bhâvo*), because his eyes have seen that Terror-Form of His (*drishtvâ rupam ghoramidringmamedam*), although he is not blamed for the perplexed state of his mind. For, there is none among the Gods, men or demons who is not afraid of Death⁴, whom Arjuna saw incarnate. However kind a tiger may be, yet, a lamb would, under no circumstances, venture to approach it. A mouse can never bear the sight of a serpent, nor an elephant that of a lion. Shri Krishna, therefore, consents to be again, for him, as He has been before and tells him to be free from fear (*vyapetabhih*), and with delighted heart (*pritamanâh*), again to see well that same form of His (*punastvam tadeva Me rupamidam pra-*

1 Cf. Taisîñchi tapeñ krichchhra chândrâyanâdikeñ / ati ugreñ dehendriyâdi shoshakeñ—*Chiśadâñandalahari*.

2 Cf. Heñ bhâgya dekhaiñ ângiñ / Virinchihî nâhîñ—*Jnânesvari*.

3 Cf. Âvi uttama bhaktimâñ valelâ mâté Kurukulottama.—*Dviredi*.

4 Cf. Kiñ jethavari âkâra / kâlachakreñ tyâchâ sañhâra / kâlâsa na bhi
aisâ sura, nara, asura / kona ase? // Kripâlu jâlâ jari shârdula / tari
bhiticha ajâbâla—*Yathârthadipikâ*.

pashya) which he new of old. The force of the prefix ' *pra* ' in ' *prapashya*¹ ' (see well) is that Arjuna, having now acquired practical Knowledge of both the Impersonal (*Nirguna*) and Personal (*Saguna*) Brahma, is advised to see the Self in the four-armed Shri Krishna, as one does the thread in a piece of cloth. What happened afterwards, Sanjaya informs Dhritarâshtra in the next verse. .

संजय उवाच— यज्ञनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥५०॥

" *Vâsudeva* (the God Who dwells in the Universe) having thus spoken to Arjuna, again showed him His own form, and the High-souled one, again assuming a gentle form, consoled him who had been sorely afraid. "

Here, Sanjaya says that, as soon as Shri Krishna finished His speech, He showed² Arjuna once more His own Form (*svakam rupam darshayâmâsa bhuyah*) and, after resuming the gentle grace of the well-loved charioteer (*bhutvâ punah saumya vapuh*) whom he longed to see, this Infinite Soul (*Mahâtmâ*³) in human body spoke encouraging words to His worthy disciple, who had been affrighted (*âshvâsayâmâsa cha bhitamenam*). The moment Arjuna sees Shri Krishna in His usual guise, he

1 Cf. Mhanoni jethenī ' *pashya* ' mhanâveñ / tethenī ' *prapashya* ' mhanē gudhabhâveñ / kiñ prakarsheñ baraveñ Maja pâhâveñ / tantu drishtiñ pata jaisâ // Jo âtma drishtiñ Maja pâhe / to Micha houni râhe / kiñ âtmâ tyâchâ tantucha âhe / chaturbhaja pata Mi tyâ tantucha // *Yathârthadipikâ*.

2 Cf. Aiseñ vâkya bolata kheo / mâgutâ manushya jâlâ Deo / aisâ dekhâ navalâvo / âvadichâ tiye // *Jnânesvari*.

3 Cf. Drishtisa parimita dise / pari to ananta âtmâ ase / mhanoni Sanjaya mhanatase / ' mahâtmâ âshvâsitâ jâlâ ' mhanoni // *Yathârthadipikâ*

becomes fearless and suddenly gives vent to his feelings in the next verse, even before¹ the Master could express what He had to say in connection with the change.

अर्जुन उवाच—हृष्टुदं नानुपं रूपं तव लौस्यं जनार्दनं ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

“*Ο Janārdana (Destroyer of people)!*, seeing this gentle human form of Thine, I am now collected and I have regained my peace of mind and returned to my own nature.”

Arjuna is overjoyed to see once more the gentle human form (*drishtvedam mānusham rupam saumyam*) of the God (*Janārdana*), Whom, a little while ago, he saw destroying all people in the Terror-Form. He is in the happy state of an infant², who is being suckled by his mother whom he has missed for a long time, and says³, therefore, that he has now been able to collect or control his distracted mind (*sañvrittah*), that he has regained his composure (*sachetāh*) and that he has returned to his normal self (*prakritim gatah*). Having allowed him to speak, Shri Krishna now gives utterance to the following encouraging words which close the Chapter.

1 *O*f. Parantu karila joñ âshvâsana / tyâhuni purviñ nirbhaya mana / hotâñcha Sanjaya mhanato kiñ aiseñ vachana / bole Arjuna âdhiñcha yâ shlokîñ // *Yathârthadipikâ*.

2 *O*f. Heñ rupa dâkhavaneñ râyâ / kiñ apatyâ maya chukaleyâ / buzâvuni Tuvâñ mâyâ / stanya didhaleñ // *Jnâncshvari*.

3 *O*f. Mana âtopatâñ âpana / ‘sañvritta’ jâloñ mhane nipuna / ‘sachetâ’ mhanatâñ dâvi khuna / chitta svastha jâleñ mhanoni // Mhane pâvaloñ prakrititeñ / kiñ sthiratva âleñ matiteñ / joñ ti chanchala, ton titeñ / pâvaloñ navhatoñ hâ bhâva // *Yathârthadipikâ*.

Taiseñchi bhayakrita vyathârahita / svastha chitta zaloñ ji nischita / va prakriti pâvoni zaloñ svastha / Tuñ Achyuta dekhiliyâ // *Chitsadânanandalahari*.

श्रीभगवानुवाच—सुदुर्दर्शमिदं रूपं वृष्टवानसि यन्मम ।
 देवा अप्यस्य रूपस्य नित्यं दर्शनकांक्षिणः ॥ ५२ ॥
 नाहं वेदैर्न तपसा न दानेन न चेत्यया ।
 शक्य एवंविधो द्रष्टुं वृष्टवानसि मां यथा ॥ ५३ ॥
 भक्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
 ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥
 मत्कर्मकृत्यत्परमो मद्भक्तः संगवर्जितः ।
 निवैरः सर्वभूतेषु यः स मामेति पांडव ॥ ५५ ॥
 इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
 विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः ॥ ११ ॥

“ This form of Mine, which you have seen, is difficult to get a sight of. Even the Gods always yearn to see that form. Not by the Vedas, nor by penances, nor by gifts, nor by worship can I be seen in the way you have seen Me. But, O Arjuna !, it is by Blemishless Love alone that I can, thus, in essence, be known, seen and entered into, O Parantapa (Terror of your foes) ! He who does actions for Me, to whom I am the highest, who is My Lover, who is free from all desires and who bears no hatred to any being, he, O Pândava (Son of Pandu) !, comes to Me. Thus ends the Eleventh Chapter, entitled ‘ the Yoga of the Vision of the Cosmic Body ’, in the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal, in the glorious Upanishads of the Bhagavad-Gitâ.”

The Blessed Lord says that the Cosmic Body which Arjuna saw (*idam rupam drishtavânavi yan Mama*) is very hard to behold (*sudurdarsham*¹), even in the case

1 Cf. ‘ Sudurdarsha ’ mhanje bahuta / duhkheñi sosuni kashta kele jari
 atyanta / tari koni pâhoñ na sbake nischita / rupa jeñ tuvâñ âtâñ dekhileñ //
 Brahmâdi thorahi Deva / nitya apekshiti, kiñ Devâdhideva / dâkhavo

of those who are prepared to undergo any amount of troubles and difficulties. For, even Brahmâ himself and the other Gods desire continually to view it (*Devâ apyasya rupasya nityam darshanakâñkshinah*), but to no¹ purpose. The fact that the Personal God cannot be seen, as Arjuna has seen Him (*shakya evam vidho drash्टum drishtavânaśi Mâm yathâ*), by means of the repetition of the Vedic hymns and the study of their meaning (*Vedaih*), or by the performance of penances (*tapasâ*), or by the offering of gifts (*dânena*), or by Divine worship in the form of sacrifices (*ijyayâ*), is repeated², because, in his extreme joy for the relief he found, Arjuna failed to refer, in the last verse, to the inconceivable value of the Divine Vision he was favoured with, to which his attention was already drawn by Shri Krishna. Now, however, it made a deep impression upon his mind, and he wondered how the Blemishless³ Love of the Wise Lovers, so highly spoken of in the previous discourses, was also ineffectual in securing this Grace. Shri Krishna clears his doubt by

âmhâñsa Vâsudeva / Vishvarupa // Te Devahi apekshiti mâtra / pari kritârtha navhati tyânche netra / jeñ pâhâyâsa jâlâsa pâtra / tuñ Arjunâ //
Yathârthadîpikâ.

Taise utkanthâ nirbhara / houniyâñ suravara / ghokita âthai pâhâra /
bheti jeyâchi // Paññ Vishvarupâ sârikheñ / svapniñhiñ kavhâniñ nedakhe /
jeñ pratyaksha tuyâñ sukheñ / dekhileñ heñ // *Jnâneshvâri.*

1 *Cf.* For verily, I say unto you, that many prophets and righteous men have desired to see those things which Ye see, and have not seen them ; and to hear those things which Ye hear, and have not heard them.—*Matt. XIII. 17.*

2 *Cf.* Tyâ prasangiñ vâtalâ trâsa / jyâ rupâchâ teñchi âthave Arjunâsa /
pari tyâ darshaneñ kritârtha bolilâ âpanâsa / teñ visaralâ vâkyâ Devâcheñ //
Yâkâraneñ teñ prameya / punhâ bolato aprameya—Yathârthadîpikâ.

3 *Cf.* Heñ aikoni Arjuna / mhaue konyâ upâyeñ hâ Jagajjivana /
shakya navhe, tevhâñ jeñ ananya bhakti bhajana / teñhi navhe sâdhana
kâya yâ goshticheñ ? // *Yathârthadîpikâ.*

saying that by Blemishless Love alone (*bhaktyâ tvananyaya¹*) it is possible to know Him in that way (*shakya Aham evamvidho jnâtum²*) in essence (*tattvena*), as well as to see Him (*drashtuncha³*) and to enter into Him (*praveshtuncha⁴*). The worship of the Wise Lover (*Jnâni Bhakta*), described⁵ in Chapter VII. 19, is Blemishless Love (*Ananya Bhakti*). It is the purest or highest Love (*Parâ Bhakti*) of the Jnâni who has realized all to be the Self or God. This Blemishless Love of God (*Ekânta bhaktir Govinde*), with which one sées the Self or God everywhere (*Yat sarvatra tadikshanam*), is declared by the great Lover Prahlâda, in Shri Bhâgavata⁶, to be the Supreme Goal of man in this world. The word 'tattvena'⁷ (in essence) expresses the idea that, as Arjuna's object of worship was only 'Vâsudevah sarvam',

1 Cf. Madbhaktim labhate parâm—B. G. XVIII. 54.

Heñ advaita jnâna jâliyâvari / sarvâtmâ bhâveñ Hari / âvadineñ bhajâvâ techi bari /-bhakti holâvi ananya // *Yathârthadipikâ*.

2 Cf. Bhaktyâ Mâm abhijânatî—B. G. XVIII. 55.

Evancha jnâna jâliyâhivari / sarva bhutîñ bhakti pâvalyâ upari / Mâteñ jânato, mhane Hari / taisâcha ananya bhaktineñ jânâvayâ shakya yethenî mhanatase // *Yathârthadipikâ*.

3 Cf. Shakya evam vidho drashtum drishtavânnasi Mâm yathâ—B. G. XI. 53.

4 Cf. Vishate tadanantaram—B. G. XVIII. 55.

5 Cf. Vâsudevah sarvamîti sa mahâtmâ sudurlabhabhah.

6 Cf. Etâvâneva loke'smin puñsaḥ svârthah parah smritah / ekânta bhaktirgovinde yat sarvatra tadikshanam // Chaturtha charaniñ Prahlâda / aiseñ bole vishada / kiñ jo sarvatra Govinda / jeñ Tyâsa sarvatra pâhaneñ, ekânta to // Aisâ sarvabutiñ Shri Kânta / pâhâvâ tochi ekânta / yâ âvadicheñ nâñva sarva santa / ekânta bhakti aiseñ bolati // Je ekânta bhakti / techi mhanâvi ananya bhakti—*Yathârthadipikâ*.

7 Cf. Mhane purvârdhiñ 'evam vidha' mhanoni / uttarârdhiñ 'jnâtum drashtuncha tattvena' mhanaje tattveñkaruni / kiñ âdhiñ advaita tattva jânoni / tyâ tattveñ Mi evamvidha shakya jânâvayâ // Kiñ navamiñ 'Mayâ tatamidam sarvam' yethuni / dusariyâ shlokiñ 'Matsthâni sarva bhutâni' / yetha paryanta advaita tattva upadeshuni / 'pashya Me yogamaishvaram' maga mhane // *Yathârthadipikâ*.

he was able, by the Vyatireka and Anvaya¹ Knowledges (*Aksharam Brahma paramam*) given to him in Chapter VIII. 3, first, to realize (*jnātnm*) the Impersonal Self in everything in Chapter IX. 4. (*Mayā tatamidam sarvam... Matsthāni sarva bhutāni*), and then, to see (*drashtuncha*) the Personal God when he heard the words 'Pashya Me yogamaishvaram' in the next verse. Subsequently, in this Chapter, he is enabled to see Him (*drashtum*) also in His Cosmic Body, as He sees Himself, by means of the Divine Vision (*divyam chakshuh*) given to him. Now, as he has become fit to know and see thus the Personal God (*evamvidha²*), he is sure to enter into Him (*praveshtum*), not for purposes of being assimilated with Him like the Nirgunopāsakas, but to enjoy His Eternal Companionship, which is the privilege called *Saguna Moksha*, granted to the Worshippers of the Personal God alone for their Blemishless Love. This entrance of the Individual Soul into the Universal Soul may be explained by a simile³. As, when the water of a river overspreads its bank, the reflection of the bank ceases to appear in the river, so, when the pure Sattva of the Lover sees the thread of the Self which pervades

1 Cf. Tari joñ âtmajuâna nase / toñ hâ yoga sarvathâ na dise / anvaya jnâna jâliyâ upari gavase / mâyâbhâsahi yoga Ishvarâchâ mhanoni // *Yathârthadipikâ*.

2 Cf. Mhanoni evam vidha mhane Hari / kiñ jo Mi Saguna aise pari / tyâsa jânâyâ, pâhâyâ, praveshâyâsa antariñ / sâdhana ananya bhakticha // Hâ bbaktiyukta pravesha / saguna moksha yâsa mhane Hrishikesha / nirguna mokshiñ anubhavalesha / nase evasukhâchâ nirdharmiñ // *Yathârthadipikâ*.

3 Cf. Udaķa daradivari chadbe / tevhâñ daradi mâtra drishti pade / pratibimba daradicheñ na sâmpade / te samayiñ udakâñta // Vishvavyâpaka tattva / tyâsa tyâ pratibimba chidañshâcheñ bimbatva / tyâ tantuneñ vishva pata pâhe sattva / tevhâñ pratibimba sattviñ disenâ // Tochi pravesha yetheñ bole Hrishikesha / ananya bhakti vâñchuni heñ lesa / labhya navhe konâsi— *Yathârthadipikâ*.

the cloth of the Universe, the Individual Soul, who is the reflection of the Self or Universal Soul, is not seen in the Sattva. Arjuna is called here. 'Parantapa' or 'Terror of his foes', to make him know that the object¹ of Shri Krishna, in showing him Bhishma and all other warriors lying dead in the jaws of the Cosmic Body, is to induce him to fight without any hesitation. In the last verse of this Chapter, Arjuna is told that the Jnâni, whose Reason has become steady and who practises pure Bhâgavata² Dharma by offering all the actions which he performs as sacrifice to the Personal God (*Matkarmakrit*), to whom He only is the highest (*Matparama*), and not Freedom for which he does not care, who is His firm Lover (*Madbhaktah*), who is free from all desires (*sanga varjitaḥ*) and therefore enjoys Living-Freedom (*Jivanmukti*³), and who hates none (*nirvairah*⁴ *sarva bhuteshu*) because he sees everybody to be himself, alone attains to Him (*Mâmeti*⁵), that is, lives with Him in His Supreme Abode, the Eternal Vaikuntha.

Thus ends the Eleventh Chapter, in which Arjuna is favoured with the Vision of the Cosmic Body. He saw there the same Universe that we see every day,

1 Cf. Kiñ Bhishmâdikâñchâ mi mârañâra / bâ tuvâñ na dharâvâ
ahankâra / mhanoni heñ tuja kalâvayâ vira / Myâñ mâruni tuja dâkhavilâ //
Yathârthadipikâ.

2 Cf. Gata sangasya muktasya jnânâvasthita chetasah / yajnâyâ-
charataḥ karma samagram praviliyate // IV. 23.

Jo Majachi ekâ lâgiñ / karmeñ vâhâñtase ângiñ / jeyâ Maja vâñchuni
jagiñ / gomateñ nâhiñ // *Jnânesvari*.

3 Cf. Kiñ jo aisâ varnitoñ bhakta / to Pândavâ ! jivanmukta / kiñ
sangavarjita âni nirvaira nityatripta / sarva bhutiñ // *Yathârthadipikâ*.

4 Cf. Bhuteñ heñ bhâshâ visaralâ / jeñ dithi Michi âhe bândhalâ /
mhanauni nirvaira jâlâ / sarvatra bhaje // *Jnânesvari*.

5 Cf. Jo aisâ bhakta to / Pândavâ ! Maja pâvato / Maja saguniñ
praveshoni asato / nityasukhânubhavèñ Vaikunthiñ // *Yathârthadipikâ*.

but the difference lay only in two¹ points, *viz.*, 1st, that he saw all its huge diversity infolded or enwrapped into one vast shape (*Tattraikastham jagat kritsnam pravibhaktam anekadhi—XI. 13*), and 2ndly, that he saw everything splendid (*Tejomayam—XI. 47*), that is, of the nature of pure Sattva, which assumes the Divine Form even in Vaikuntha. When Arjuna says that all the Gods see Him with amazement (*Vikshante Tvām vismitâschaiva sarve*), he does not mean that they see in the same way as he does. For, otherwise, there would be no necessity of the Divine Eye. Just as all people dread the piercing cold of winter and the burning heat of summer, so do the far-sighted see the unbearable pain of births and deaths in the bosom of Time², and tremble. Arjuna, however, like God, sees everything³, which He imagines by means of His Pure Sattva, not only radiant, but also possessed of many hues (*Diptam anekavarnam—XI. 24*), as it appears to the sight of the world and as He too witnesses it. As a matter of fact, there was no necessity for the Vision of the Cosmic Body, as Arjuna had already realized all that was necessary when he was asked, in Chapter IX, by the Master, to see His Divine Power (*Pashya Me yogamaishvaram*). Even the doubt

1 *Qf.* Jeñ vishva sarvadâ dise / teñchi tejorupa divya drishtiñ disatase / pari aneka ekiñ gavase / te samayiñ // Brahma toñ sarvagata / teñchi Vaikunthiñhi nischita / tetheñ sattva prakâsharupa atyanta / Bhagavadâkâra pâvateñ // Tejeñ praveshaliñ uttamashlokiñ / tochi pravesha Vaikuntha lokiñ / to sattva prakâsha avalokiñ / Arjunâ vishvarupâchâ // *Yathârtha-dipikâ*.

2 *Qf.* Kâlarupeñ vishva murti / disato sarvâñsa ye riti / shitoshnâdi kâlâsa loka pâhati / âni bhiti jyâ prakâreñ // *Yathârtha-dipikâ*.

3 *Qf.* Ishyara âpalyâ sattvaguneñ karuni / jeñ kalpi teñ atyanta dipta mhanoni / jâne âni nânâ yarna yoni / jâna disati teñhi sâkshi jânato // *Yathârtha-dipikâ*.

he had in connection with the objects unperceived by the senses or Reason was cleared by the simile of the two kinds of air (*Vâyuh*) existing in space (*Âkâsha*). Yet, as Arjuna persisted in his being shown at once the whole Universe as the form of the Personal God, Shri Krishna complied with his wishes, especially¹ as He wanted him to see that He had already killed (*Mayai-vaitे nihatâh purvameva—XI. 33*) Bhishma and all the other warriors, and insisted upon his becoming a mere instrument (*Nimitta mâtram*), because he was destined to be the victor upon the plain (*Jetâsi rane sapatinân—XI. 34*). Arjuna is, however, frightened at the sight, and requests the Blessed Lord to retake His usual form (*Tenaiva rupena chaturbhujena bhava—XI. 46*). Now, if any of the Wise² Lovers (*Jnâni Bhaktas*) were to desire the Vision of the Cosmic Body, God would not certainly grudge them the favour. But it is not likely that they themselves would care to frighten the mice of their senses with the serpent of this dreadful Form. They are content to know (*Jnâtum*) and to see (*Drashtuncha*) everything visible and invisible to be the Self or God, which is the result of their Blemishless Love alone (*Bhaktyâ tvananyayâ*). For, there is no other means by

1 Cf. Buddhi drishya mâyâbhâsahi jâne / tyâ bhâsâsa yoga aishvara mhanoni Krishna mhane / pari yoga ekasarânî drishtiñ na bâne / to vishva-rupiñ dekhilâ // Heñ Arjuneñ apekshileñ / mhanoni Deveñ tyâcheñ vachana rakshileñ / âni eka kâryahi lakshileñ / kiñ Bhishmâdika Myâñ mârile heñ dâkhavuñ // *Yathârthatdipikâ*.

2 Cf. Evam je ananyabhakta jâna / te jari ichchhiti aishâhi rupâcheñ darshana / tari tyânsa dâvicha Sheshashayana / pari kâñ bhayânaka aiseñ pâhâveñ ? // Drishtiñ jitakeñ dise / âni shâstra drishtineñ smritisa gavase / teñ Bhagavantâcheñ Yoga aishvaryarupa ase / jeñ nasoni ase svâtma rupiñ // Heñ ananya bhaktâteñ darshana / asecha akhanda dandâyamâna / ananya bhaktineñcha aiseñ jnâna / jáleñ jayâ // Kâñ to tejorupa vishâla / pahâvâ krura ugra kâla ? / kâñ indriya mushakâñ dâvuni to vyâla / ghâbireñ karâveñ // *Yathârthatdipikâ*.

CHAPTER XII

(DVÂDASHO'DHYÂYAH)

SYNOPSIS.—Arjuna heard the praises of the Jnânis, who continue the Worship of the Personal God even after Self-realization (Satata yuktâ ye bhaktâstvâm paryupâsate—XII. 1), in almost all the preceding discourses, as well as those of the Jnânis, who abandon the Personal God after Self-realization and worship the Impersonal Brahma alone (Yecha api aksharam avyaktam—XII. 1), in some places. He, therefore, wishes to understand which of the two know Yoga best (Teshâm ke yoga vittamâh—XII. 1). Shri Krishna replies that the former, whose Worship of the Personal God is uninterrupted (Nitya yuktâ upâsate—XII. 2), are the best (yuktatamâ—XII. 2), because the latter, who are attached to the Impersonal Brahma alone (Avyaktâsakta chetasâm—XII. 5), have to undergo greater trouble (Kleshodhikatarah—XII. 5) than the Lovers, whom He Himself delivers from the ocean of births and deaths (Teshâmaham samuddhartâ mrityu sañsâra sâgarât—XII. 7). Arjuna is now advised to follow the method of Worship of the Wise Lovers, viz., to keep his mind fixed on the Universe he sees as the Form of the Personal God (Mayyeva mana âdhatsva—XII. 8) and to concentrate his Reason into the

spirit that pervades it (*Mayi buddhim niveshaya*—XII. 8). The result of this is that the Worshipper's Reason becomes steady, and he enters the Supreme Abode of the Personal God after the death of his physical body (*Nivasishyasi Mayyeva ata urdhvam*—XII. 8). If he is unable to do this, he is asked to do the Yoga of Practice (*Abhyâsa yoga*—XII. 9), maintaining, at the same time, the desire to reach the Personal God (*Mâm ichchhâptum*—XII. 9). If he fails there too, he is recommended to follow once more the nine modes of Worship (*Matkarmaparamo bhava*—XII. 10). If he, however, considers it below his dignity to do any action, Shri Krishna wishes him to renounce both action and the desire of material happiness (*Sarvakarmaphalatyâgam*—XII. 11) and take refuge in His Divine Power (*Mad-yogamâshritah*—XII. 11). The reason why in verse 9 it is thought necessary for him not to cease to desire to attain to the Personal God (*Mâmichchhâptum*) is that the Knowledge (*Jnânam*¹), that all is *Vâsudeva* or the Self, is better than the Yoga of Practice (*Shreyohi abhyâsât*—XII. 12). Meditation (*Dhyâna*) is better still (*Vishishyate*—XII. 12) and its result, the renunciation of action and of desire of material happiness (*Karmaphalatyâgam*—XII. 12), which is simultaneous with Peace (*Shânti*—XII. 12) or Living-Freedom (*Jivan-mukti*), is the best of all. At the close of the

1 Cf. *Evam jnâna shabdâchâ artha | sarvâtma bodha hâ yathârtha | kiñ advaita sâkshâtkâreñ kritârtha | tochi kiñ jnâna aiseñ jayâlâ || Yathârtha-dipikâ.*

Chapter, we find a description of the Lovers who have reached Perfection (Adveshtâ sarva bhutânâm.....sa cha Me priyah—XII. 13-15) as well as the characteristics of the aspirants who take refuge in the Lord's Divine Power, before and after they secure Living-Freedom (Anapekshah..... Me priyo narah—XII. 16-19). In the last verse, we are warned not to allow ourselves to be misled by the misinterpretations of the meaning of the Love described in this Chapter (Ye tu dharmyâ- mritamidam..... Me priyâh—XII. 20).

O Almighty Father, Bestower of Love, which is free from the blemishes of interruption, adulteration and condition ! O Imparter of the *Nirguna* Knowledge that the Self is the Impersonal Brahma pervading everything, as well as of the *Saguna* Knowledge that the Self or God is the Universe ! O Thou, Guide of Thy Lovers in their spiritual advancement towards Perfection and also in their last journey to Thy Supreme Abode, the Anâdi Vaikuntha ! O Thou, Benevolent and Generous Lord of the Universe, Who vouchsafest Thy Eternal Bliss and Companionship to him who reveals the great mystery of the Bhagavad-Gîtâ to Thy Lovers, extolling Thy sweet Love ! Was not this promise¹, given by Thee to Thy most noble disciple at the end of the last discourse of this Song, foremost in Thy mind when, on the 1st of November 1915, during the hour of the evening prayers, Thou wert pleased to whisper that there was necessity of a Commentary in English on Thy Divine Lay ? Hast not Thou, O World-Teacher !, been, moreover, the Commentator Thyself and made Thy feeble

¹ Cf. Ya idam paramam guhyam Madbhakteshvabhidhâsyati / bhaktim Mayi parâm kritvâ Mâmevaishyatasya sañshayah // B. G. XVIII. 68.

child a mere instrument (*Nimitta mātram*) in Thy hands? For, when a dear friend¹, one of Thy Lovers, wished to furnish, for reference, copies of the Commentaries of Shri Shankarâchârya and Râmânujâchârya and was unable to do so owing to circumstances not in his control, Thou didst say in plain accents that we would have an independent Commentary of our own, and hast been true to Thy word up to this moment. Who would venture to doubt that Thou wilt prove so to the last? Pray, excuse digression, O Thou, Who wieldest the weapon of Forgiveness!

In the last verse of Chapter XI, Shri Krishna gives the marks of the Wise² Lovers, whom Arjuna, in conformity with the Vedas and Sages, recognises to be spiritually higher than the Ignorant Lovers, who seek for pleasure or Knowledge. He is not sure, however, whether they are to be regarded as superior also to the Nirgunopâsakas, who worship the Impersonal Brahma, alone after Self-realization, because, as he finds eulogies of the former everywhere in the foregoing Chapters, so too does he, now and then, come across verses like 'Yo'ntahsukho'ntarârâmah' (B. G. V. 24), in which the latter are praised. He, therefore, asks Shri Krishna, in the first verse of this Chapter, which of the two He considers superior in Yoga.

अर्जुन उक्ताच—एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमद्यक्लं तेषां के योगवित्तमाः ॥ १ ॥

1 The late lamented Mr. Râmakrishna Vâsudeva Barve, B. A., who is well known to the Marathi reading public by his beautiful translation of Swâmi Râma Tirtha's works.

2 Cf. 'Matkarmakrinmatparama' / nirvaira jo sarvabhutiñ sama / yâ lakshaniñ Purushottama / jnâna sañyukta bhakti bolilâ // Kiñ je bhakti âtmajnânâvina / na kale Devâchi âpuli ekatva khuna / Veda âni rishi nipuna / te bhakti mukhyatveñi na lekhiti // *Yathârthatdipikâ*.

“ Whether of these know Yoga best—the Lovers who thus, always attuned, worship Thee, or those others who do the Imperishable and the Unmanifested alone.”

Here, Arjuna speaks of two kinds of Yogis, *viz.*, those who worship the Personal God (*Tvām paryupāsate*) and those who worship the Impersonal¹ God alone (*aksharam avyaktam*). The force² of the words ‘*cha*’ and ‘*api*’ is that both know the Nirvikalpa (*Vyatireka*) Yoga, *i. e.*, in plain language, Imperishable Brahma (*aksharam*), as well as the Savikalpa (*Anvaya*) Yoga, by which they are able to realize the Unmanifested Brahma (*avyaktam*) in the manifested (*vyaktam*) world. In spite of this double experience, the senses of the Yogis cannot help seeing the forms of things in the Universe, which the Nirgunopāsakas or Worshippers of the Impersonal Brahma regard as Illusion (*Mâyâ*) and the Jnâni Sagunopâsakas or Wise Lovers (*Bhaktâh*), already mentioned (*evam*) as constantly attuned (*satata yuktâ*), revere as the Form of the Personal God (*Pashya Me yogamaishvaram—IX. 5*), Who is their Supreme³ Goal. Arjuna says both are *Yogavit*⁴ (knowers of Yoga), and he only wishes to know which of them is superior (*teshâm ke yogavittamâh*). Both are attuned (*yukta*), but

1 *Cf.* Etadva tadaksharam Gârgi Brahmanâ abhivadantyasthulaman-anvahrasva dirghamityâdi Shruthi—*Brih. 3-8-11.*

2 *Cf.* Mhanc akshara upâsiti | yâñta suchavi kiñ nirvikalpa yogâteñ jânatî | avyakta upâsiti mhane Subhadrâpati | savikalpa yoga suchavuni // Anî ‘bhaktâstvâm paryupâsate | avyaktamapi upâsate | yecha aksharam upâsate’ | aisâ anvaya chakârefî api shabdeñ karuni // *Yathârthadipikâ.*

3 *Cf.* Yâ donichi ji vâtâ | tuñteñ thâkâveyâ Vaikunthâ | vyakta avyaktâchâñ dâravathâñ | rigije yetha // *Jnâneshvâri.*

4 *Cf.* Yoga shabdeñ mukhya samâdhi jâna | te tari pâvati te doghe jana | pari tayâmadhyeñ shreshtha te kavana | konâcheñ jnâna anusarâveñ myâñ // *Chitsadânandalahari.*

the Bhaktas or Lovers of the Personal God are said to be constantly attuned or devoted (*satata¹ yuktâ*), because their Love of God continues even after Self-realization. The Nirgunopâsakas also worshipped the Personal God before they acquired Knowledge, but they gave Him up altogether as soon as they realized the Self and began to worship the Impersonal Brahma alone. They are thus *Yukta* (attuned) only so long as they are in the state of *Samâdhi* (absorption) and not always (*satata*) so, like the Wise Lovers, whose Love of God, just as the love of worldly men for their wives, children, wealth and other material things, does not cease² even when they do not think of the object of their Love. Shri Krishna gives a reply to Arjuna's question in the following verse.

श्रीसगवानुवाच—मत्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्तस्मां मताः ॥ २ ॥

“Those who, being always attuned and possessed of the highest Faith, worship Me with their minds infused in Me, are deemed by Me to be the best of the Yogins.”

The words³ ‘*satata yuktâ*’ in the question and ‘*nitya yuktâ*’ in the reply bear the same meaning, *viz.*, ‘always attuned’. So also the words⁴ ‘*yogavittamâ*’ in the question and ‘*yuktatamâ*’ in the reply mean one and the

1 Cf. Jo artha satatayuktiñ / tochi artha nityayuktiñ / kiñ sarvadâ yâ bhaktâñteñ svabhakti / mhanuni yojale aise sarvadâ // *Yathârthadipikâ*.

2 Cf. Putrâchi navhe smriti / tevhâñ na mhanave te apriti / je kshaniñ apriti / te kshaniñcha priti khandali mhanâvi // Evancha upaje abhakti / tevhâñcha khandali mhanâvi bhakti / abhakti nâhiñ toñ paryanta anurakti / ase vismarana padatâñhi // *Yathârthadipikâ*.

3 Cf. Agâ ! je nitya yukta / jyâñsa tuñ mhanasi satata yukta—*Yathârthadipikâ*.

4 Cf. ‘Yukta’ mhanaje yogi yogavette / ‘yukta tama’ mhanaje adhika yogâche jâname—*Yathârthadipikâ*.

same thing, *viz.*, 'best of the Yogins'. Thus, the Wise Lovers (*Jnâni Bhaktas*); whom Arjunâ calls 'satata yuktâ' and Shri Krishna calls 'nitya yuktâ', are deemed to be the best of the Yogins (*te Me yuktatamâ¹ matâh*), because they continue the Worship of the Personal God after they have realized the Self. The reason of their doing so is the highest Faith they possess (*shraddhayâ parayopetâh*) in the power of the Personal God, to enable them to make their Reason' steady without any trouble. The Nirgunopâsakas too acquired Knowledge of the Self by the Grace of the Personal God, but, having abandoned Him afterwards and depended upon their own efforts for the achievement of Perfection, have to struggle against difficulties, which the Lovers (*Bhaktas*), whose minds are ever infused in the Saguna Brahma (*Mayyâveshya² mano*), never even dream of. They, thus, realize the Personal God, Who is no other than the gold of the Self or Nirguna Brahma, to be the golden image of the Universe. In the next two verses, Shri Krishna describes the Nirgunopâsakas who, on account of their neglect of the Worship of the Personal God, are regarded as inferior Yogins.

1 *Cf.* Aise sarva kâliñ bhakti yukta / mhanuni satata yuktâ nitya yuktâ / te Maja sammata mhane bhakta / kiñ sugama pantha tihîñ na sodilâ // Agâ ! shraddhâ âstikya buddhi / kiñ khareñchi Saguna bhajatâñ yoga siddhi / jyâñsa aishâ âstikya buddhichi samriddhi / te na soditi bhakti Sagunâchi // *Yathârthadipikâ*.

Yeyâpari je bhakta / âpana peñ Maja deñita / te Mi yogayukta / parama mânîñ // *Jnâneshvâri*.

2 *Cf.* ' Mayyâveshya mano ' mhanoni / mhane kiñ mana Maja madhyeñ praveshavuni / dhyâti kiñ kanaka pratimâ kanakeñchi karuni / sphuratase // Teñ kanaka toñ âpana / tyâ kanakeñ manâteñ manapana / teñ manachi tyâ murtiche kara charana / pari sakala chaitanya kanaka sva âtmâ // Ani dharuni aishicha khuna / vishva Madrupa pâhe nipuna / jeñ jeñ dise teñ teñ Brahma / Saguna anubhaveñ pâhe ye ritî // *Yathârthadipikâ*.

ये त्वक्षरसलिंद्रेद्यमव्यक्तं पर्युपासते ।
 सर्वत्रगमचित्यं च कृदस्यमचलं ध्रुवम् ॥ ३ ॥
 लंनियस्येद्वियत्रामं सर्वत्र समवृद्धयः ।
 ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

“ But those who worship the imperishable, ineffable, unmanifested, all-pervading, and unthinkable, unchanging, immovable, eternal, restraining well the group of the senses, equal-minded in all things, intent on the welfare of all beings, also come unto Me.”

Those who worship (*paryupâsate*¹) the Impersonal Brahma, that is, remember it and remain close to it, adopt two² ways for the purpose. First, by the Vyati-reka method or *Nirvikalpa Yoga*, which is suggested by the words ‘*aksharam*’ (imperishable), that is, the ‘*pralayashesha*’ (what remains after the dissolution of the Universe), and ‘*anirdeshyam*³’ (ineffable), which cannot be described by words. The Shruti⁴, however, says that it can be realized by Pure Reason through the Grace of the Preceptor. The other way by which the Nirgunopâsakas worship is the Anvaya method, also called *Savikalpa Yoga*, which is suggested by the

1 Cf. ‘Upa’ mhanije samipa / asanci smaromi chitteñ chitsvarupa / techi upâsanâ hcnchi rupa / yoga dohiñcheñi // Yathârthatdipikâ.

2 Cf. Evancha akshara anirdesha ye jiti / sâkshâtkâreñchi upâsiti / tyâ upasaneteñchi mhanati / nirvikalpa yoga // Hâchi nirvikalpa yoga / âtâñ avyakta upâsiti mhanuni savikalpa yoga / jyâ yogiñ charâchara jada naga / chitsuvarnachi avagheñi // Tyâcheñche vishada rupa / kiñ carvatra jeñ achintya chitsvarupa / chintâyâsa yogya rupeñ tyâñta arupa / chitsvarupa teñ achintya // Yathârthatdipikâ.

3 Cf. Yato vâcho nivartante—*Taitt. 2. 4. 1.*

Tari teñi Brahma anirdesha jâna / shabdeñ boloñ na shakati je gâ purna—*Chitsadânanandalahari*.

4 Cf. Tamtvaupanishadam purusham prichchhâmiti drishyate tvagryayâ buddhyeti—*Kath. 3. 12.*

word 'avyaktam' (unmanifested), which is the real thing in the manifested world (*vyaktam*), just as gold is in ornaments or clay in earthen vessels. This is further explained by calling¹ the Brahma 'sarvatragam' (all-pervading) and 'achintyam' (unthinkable), meaning thereby that they realize the spirit in all the material things they see and think of. This Brahma must, however, be distinguished from its reflection, the Individual² Soul, who enjoys pleasure and suffers pain. Shri Krishna, therefore, uses the epithets, 'Kutastham achalam³ dhruvam' (unchanging, immovable, eternal). The Impersonal Brahma is, like the blacksmith's anvil, ever fixed, past change, while different forms of beings, who are its reflections, are being continually moulded on it. The reflections move to and fro with their vehicles, but the Self or Impersonal Brahma, which occupies the body, remains immovable (*achalam*⁴), because it is constant or eternal (*dhruvam*). In order, however, that the Reason of the Yogis may become steady

1 Cf. 'Sarvatragam' etale sarvavyâpi. 'Achintya', 'jyâñthi mana ane vâni pâmyâ vina pachhâñ phare chhe'.—*Dvivedi*.

2 Cf. Âtmendriya mano yukto bhoktetyâhur manishinah—*Shruti*.

Utkrâmantam sthitam vâpi bhunjânam vâ gunânyitam—*B. G. XV. 10.*
Mamaivâñsho—*B. G. XV. 7.*

3 Cf. Ye shabdano jânito artha to e chheke 'kuta' etale lohârani erana teni pethe 'stha' etale sthira arthât erana jemâ aneka ghâtana sparshamâñ âvati sati avikrita chhe tema prapanchanuñ adhishthâna chhatâñ avikâri aparinâmi, nitya.—*Dvivedi*.

Eka sarvâñ ghatiñ âkâsha / pari ghatiñ tyâsa mhanati ghatâkâsha /
taisi prati shaririñ vyâpaka svaprakâsha / kutastha, mhanati prati dehiñ tayâteñ // Ani ghatiñ jaliñ pratibimbalâ / pratibimbâñsha mhanati tyâlâ—
Yathârthadipikâ.

4 Cf. Mhanuni kutastha padâ upari / achala pada bole Hari / kiñ chitpratibimbachi chale pari / kutastha sarvâñ dehiñ achala hâ // *Yathârtha-dipikâ*.

'Achala' kadâpi vikâra na pâme tevuñ.—*Dvivedi*.

in the Impersonal Brahma, it is necessary that they should hold all their senses in full control (*sañcaya-myendriyagrāma*¹) by means of the Yoga of eight parts (*Ashtāṅga yoga*) described in Chapter VI. When they are, thus, able to secure their object, their Reason enjoys the sameness of spirit in all, *viz.*, friend or foe, good or evil, and such other differences (*sarvatra sama buddhayah*), and therefore, they rejoice in the good of all beings (*sarva bhuta hite ratāḥ*). So far about the object and method of their Worship. As regards their goal, we are told that, on the death of their physical body, they are assimilated in His Impersonal Nature (*prāpnuvanti*² *Māmeva*) only, because He serves as He is served (*Ye yathā Mām prapadyante tāñstathaiva bhajāmyaham*—*B. G. IV. 11*). Now, Arjuna is at a loss to know why such Worshippers, who realize the Impersonal Brahma everywhere, should be considered inferior to the Wise Lovers. His doubt is cleared in the following verse.

हृदोऽधिकतरस्तेषामव्यक्तासक्चेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहविद्विरघाप्यते ॥ ५ ॥

“The trouble of those, whose minds are attached to the unmanifested, is much greater; for, the goal of the unmanifested is obtained by the embodied with difficulty.”

1 Cf. *Indriyāñchā jo samudāya ase / to vishayāñpāsuna nivartijeta ase / itukeni shama dama sarvāñsheñ / bolile aise yeneñ karuni* // *Chitsadānanda-lahari*.

2 Cf. *Ātāñ tyāchi gati / sāñge kiñ te pāvati Majachi prati / Mi jo nirguna tyā Māteñ pāvati / artha aisā* // *Yathārthadipikā*.

Āpuliyā sātovāti / gheñti shunya uthāuthi / tehi Māteñ Kiriti / pāvati gā // *Jnāneshvari*.

When the Blessed Lord says that the trouble (*klesha*¹) of the Nirgunopâsakas is much greater (*adhikatara*), He implies that the trouble of His own Worshippers is much less. The reason is that the former, whose minds are bent wholly on the unqualified Impersonal Brahma (*avyaktâsakta chetasâm*) that knows neither justice nor mercy, have to depend upon their own efforts in controlling their senses, for want of the assistance which the latter (*Bhaktâs*) receive from the Personal God, on account of His nature of the Kalpavriksha, in subduing the desires which divert the mind from the study of Brahma. Now, a question arises, *viz.*, Why should there be any difficulty at all in the progress of the Yogis when they have already realized Brahma? The reply is that the Worshippers being embodied beings, that is, beings who are accustomed to regard their bodies to be the Self, owing to the inherent tendencies of countless lives, and the object of worship being impersonal, their assimilation becomes a very difficult task (*avyaktâhi*² *gatirduhkham dehavadbhira* *vâpyate*) on account of their heterogeneous natures. Their position resembles that of the fishes taken out of water and put on hot ground. Under such circumstances, how would they not feel pain? In the

1 *OJ.* Tehi ugeñicha adhîka na mhane Sarveshvara / klesha tyâñteñ mhane adhikatara / tevhâñ bhaktâneche klesha ati svalpa aisâ sâdara / bhaktâñ kade bhaktavatsala suchavi // *Yathârthadipikâ*.

2 *OJ.* Mhanauni yogâchiyâ vâtâ / je nigâle gâ subhatâ / tyâñsi duhkâchâ vâtâ / bhâgâsi âlâ // *Jnânesvari*.

Jyâñsa deha triguna / âtmâ vâte âpana / tyâñsa upâsyâ nirguna / duhkha kaiseñ na pâvati? // Udagâñ madhila mâse / tapta bhumiñta sukha pâvati kaise? — *Yathârthadipikâ*.

Kevala kema ke nirguna, nirâkâra evâ Brahmano vichâra, anubhava, adhikâri je pote dehavat dehavâlo saguna sâkâra chhe tene thayo bahu kathina, kvachit ashakya chhe. — *Dvivedi*.

case of the Lovers of God, however, if the mind does not concentrate easily, they at once begin to sing His praises, which remove the impurities that come in its way and enables it to enjoy the absorption (*Samâdhi*) it longs for. Their method of Worship, as well as the help they receive, is described in the next two verses.

ये तु सर्वाणि कर्माणि मयि संन्वस्य मह्यराः ।
अनन्येनैव योगेन मां ध्यायंत उपासते ॥ ६ ॥
तेषामहं समुद्रता सृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थं मन्यावेशितचेतसाम् ॥ ७ ॥

“As to those, however, who, dedicating all actions to Me, holding Me as the Highest of all beings, and meditating on Me, worship by the identical Yoga which enables one to realize everywhere nothing but Brahma, I soon become their Redeemer from the ocean of births and deaths, O Pârtha (Son of Prithî)!, their minds being infused in Me.”

The Worshippers of the Personal God dedicate all their actions to Him (*sarvâni karmâni¹ Mayi sannyasya*), because they know that actions which are not so dedicated fetter (*Yajnârthât karmano'nyatra loko'yam karma bandhanah—B. G. III. 9*), and that the actions of those who enjoy Living-Freedom, done for the sake of the Personal God, burn with a bright flame that emits fragrance (*Gatasangasya muktasya jnânâvasthita chetasah / yajnâyâcharatah karma samagram praviliyate—B. G. IV. 23*). The Nirgunopâsakas² also destroy the fruit of their

1 Cf. Karmeñ indriyeñ sukheñ / kariti karmeñ asheshen / jiyeñ kâñ varna vishesheñ / bhogâsi âliñ // Vidhiteñ pâlita / nishedhâteñ gâlita / Maja deuni jâlita / karmaphaleñ // *Jnânesvari*.

2 Cf. Tyâ karmeñ akarteeha hoti / pari prasanna navhe Jagatpati / yâncchi karmeñ arpitâñ laya pâvati / âni prasâda pratipadiñ Sarveshvarâchâ// *Yathârthadipikâ*.

actions by means of the Knowledge that they are not the doers, but the Personal God is not pleased with them as He is with the Bhaktas (Lovers), who regard Him as the Supreme Lord of the Universe (*Matparâh*¹), being its material as well as efficient cause, as stated successively in Chapters VII, VIII, IX, X and XI. Although they meditate on Him alone (*Mâm² dhyâyanta*), that is, revere the ornament of the Universe as His Form, just like His Incarnations, a thing unknown to the Nirgunopâsakas, yet, they realize (*upâsate*) the gold of the Impersonal Brahma in that form by the very Anvaya Yoga (*ananyenaiva yogena*) which they too practise. Thus, He becomes speedily their deliverer from the ocean of births and deaths (*teshâmaham samuddhartâ³ mrityu sañsâra sâgarât bhavâmi na chirât*) by making their Reason steady without difficulty, because His nature of the Kalpavriksha forces Him to fulfil the desires of those whose minds are always infused in

1 Cf. Jyâñsa Micha para / mbanaje Micha eka Sarveshvara. / aiseñ paratva Mâzeñ jânati te Matpara / jeñ vishada saptamiñ, ashtamiñ, navamiñ, dashamiñ, ekâdashiñ // *Yathârthadipikâ*.

Âni aiseñ karuni hi te Matpara / Micha Bhagavanta prakrishta jayâñsi thora / sarvâñhuni Micha tayâñ priyatara / yera teñ asâra mânitâti // *Chitsadânandalahari*.

2 Cf. Jeyâchiyâ âvadi / keli Mâsiñ kulavâdi / bhoga moksha bâpudiñ / tyajiliñ kuleñ // *Jnâneshvâri*.

Yâñta Sagunarupa dhyâti / teñ dhyâna asatâñ ananya yogeñ upâsiti / alankâreñ alankrita houni pâhati / ananya kanakâteñ hâ artha // Dvibhuja chaturbhuja upâsyarupa / âni vishva sarva Bhagavanta vishvarupa / aiseñ dhyâta asatâñ chitsvarupa / sarvatra upâsiti prakâshaka âkârâñ sarvâncheñ // *Yathârthadipikâ*.

3 Cf. Tyâ samudrâpâsuni / ati svalpa kâleñchi karuni / tyâñchâ uddhartâ Mi hotoñ mbanoni / yoga siddhi anâyâseñ detoñ heñ suchavi // *Yathârthadipikâ*.

Mhanauni gâ bhaktâñ / nâhiñ eka hi chintâ / teyâñteñ samuddhartâ / Miñ sadâ âthi // *Jnâneshvâri*.

Him (*Mayyāveshita chetasām*¹). The difficulties of the Worshippers of the unqualified Impersonal Brahma are due to their minds being attached to the unmanifested (*avyaktāsakta chetasām*) that listens to no prayers. Shri Krishna now advises Arjuna, in the next verse, to follow the method² of Worship of the Bhaktas and to secure for himself His protection and companionship.

मर्येव मन आधत्स्व मयि वृद्धे निवेशय ।
निवसिष्यसि मर्येव अत ऊर्ध्वं न संशयः ॥८॥

“Let your Mind cling fast only to Me, let your Reason enter into Me; then shall you, without doubt, abide in Me alone, hereafter.”

The difference between Mind (*mana*) and Reason (*buddhi*) is that the former deals with the forms of things, and the latter determines what they really are. The Mind, for instance, sees the trunk, tail, tusk and other parts of the body of an elephant, but it is the Reason that determines the animal seen to be an elephant. Shri Krishna, therefore, asks Arjuna to keep his Mind fixed on Him only (*Mayyeva³ mana ādhatsva*), that is, to meditate on the whole animate and inanimate world as the Form of the Personal God, but this is not possible until he is able to realize the spirit or the Self

1 Cf. *Sagunatvī dayālu Mi Bhagavanta / tyā Maja māji praveshavileñ tibiñ ebitta / mhanunī Mi vilamba na karitāñ, atyanta / shigra tyā bhaktāñteñ uddharitoñ // Yathārthadīpikā.*

Āni jedhavānehi bhaktiñ / didhaliyā Maja mati / tevhāñehi Maja suti / teyāñchāñ hitiñ // *Jñāneśvarī.*

2 Cf. *Aise Sagunāteñ bhajati / vishvarnpeñ upāsīti / ebitta chitsvarupiñ praveshaviti / tyāñehā uddhartā Mi hotaseñ // Yathārthadīpikā.*

3 Cf. *Maja madhyeñeha theriñ mana / mhanaje charāehara Bhagavad- rupa aiseñ kariñ chintana / pari joñ tantu drishti na dekhe vasana / toñ tantucha pata aiseñ kalenā // Kiñ chitkanakāvīna / navhe ākara alankārāehēñ sphurana / tevhāñ heñ Bhagavadrupahi āhe āpana / kiñ chaitanya teñ āpalā ātmāeha kiñ // Yathārthadīpikā.*

in it. For, unless one actually sees the thread in a piece of cloth, he can hardly understand the cloth itself to be the thread. Arjuna is, therefore, asked to enter his Reason too into Him (*Mayi buddhim niveshaya*), because that subtler or purer faculty alone can grasp the Universal Soul. This is the course which the Worshippers of the Personal God have to adopt for making their Reason¹ steady after Self-realization. If it is neglected, the aspirant has to come back, after death, to this world for acquiring Perfection, for want² of which Arjuna had to lament bitterly the loss of his dear son Abhimanyu. The Nirgunopâsakas achieve³ it by undergoing the worries of the Ashtâṅga Yoga (Yoga of eight parts). To the Bhaktas, however, it is an easy task through the Grace of the Personal God. The result of the method of Worship of the Bhaktas is that the Worshipper finally enters in Him alone (*nivasishyasi Mayyeva*), after the dissolution of his body (*ata urdhvam*⁴), in such a way that he dwells there

1 Cf. Yo Mâm pashyati sarvatra.....tasyâbam na pranashyâmi sa cha Me na pranashyati // B. G. VI. 30.

Yogo hi prabhavâpyayau—*Shruti*.

Yastu sarvâni bhutâni âtmânevânupashyati / âtmânam sarva bhuteshu na tato vijugupsyate—*Shruti*.

Sarvadâ sarvâtmatecheñ smarana / heñcha Saguna bhajanâcheñ lakshana—*Yathârthadipikâ*.

2 Cf. Jnâna jâleñ Arjunâ / pari yoga bânalâ nâhiñ manâ / mhanuni Abhimanyu putra maraniñ nânâ / shoka kele // *Yathârthadipikâ*.

3 Cf. Sukhamâtyantikam.....vetti—B. G. VI. 21.

Yadâ panchâvatishthante.....apramattastadâ bhavati—*Shruti*.

Yato vâcho nivartante—*Shruti*.

4 Cf. 'Ata urdhvam' mhanuni Hari / mhaneyâ dehâ upari / kiñ deha padaliyâ vari / praveshasicha mhanije na nighasi punhâ // Yâ lâgiñ praveshoni nighaneñ / joñ deha prârabdhâcheñ bhoganeñ / deha padatâñ nâhiñ parataneñ / buddhi labarisa tyâ svânanda sindhu pâsuni // *Yathârthadipikâ*.

permanently, and is not required to return to the body on account of the exhaustion of his Prârabdha, as he has got to do, when alive, in order to enjoy its fruits. Of this, there is no doubt (*na sañshayah*). Although the course is an easy one and the fruit it yields is marvellous, yet, sometimes, owing to previous tendencies¹, the Lover is not able to realize the spirit in the material forms he sees. He is, therefore, recommended, in the next verse, to practise, temporarily, the study of the Impersonal Brahma.

अथ चित्तं समाधातुं न शक्नोपि मयि स्थिरम् ।
अस्यास्योगेन ततो मामिच्छासु धनंजय ॥९॥

“But, if you cannot concentrate your Reason in Me, then, O Dhyananjaya (Wealth-winner)!, wish to obtain Me by the Yoga of Practice.”

The force of the disjunctive particle ‘*atha*²’ (but) is that, if Arjuna is not able to concentrate his Reason (*chittam samâdhâtum na shaknoshi sthiram*) as directed in the last verse, then (*tato*), he should not despair, but give the Personal God lower service by practising, over and over again, the study (*abhyâsa³ yogena*) of the imperishable Brahma (*Aksharam Brahma*) he has realized in Chapter VIII. He is, however, asked to do this with a steadfast Will to worship the spirit pervad-

1 Cf. *Parantu purva sañskâra / jadatveñ smarcla smaratâñ âkâra / mhanuni pratyagâtmatva vârañvâra / pratyagvritti pahâveñ // Yathârthadipikâ.*

2 Cf. ‘*Atha’ mhanije purva shlokiñ vadaloñ yâ pari / chitta sthira karuñ na shakasi jari / abhyâsa yogeñ tari / ichchhâ kariñ Maja pâvâvayâchi // Yathârthadipikâ.*

3 Cf. *Yetheñ Saguna mhanaje vishvâkâra / nikhala chaitanya dekhaneñ nirvikâra / âni pratyagvritti svarupiñ karaneñ vârañvâra / abhyâsa yoga yâ nâñva // Yathârthadipikâ.*

Mhanauni abhyâseñi kâhiñ / sarvathâ dushkara nâhiñ / yâ lâgiñ Mâzyâñ thâñiñ / abhyâseñ mila // Jnânesvari.

ing matter, in order to reach the Personal God alone (*Mâm ichchhâptum*¹), lest he might fall in the class of the Worshippers of the Impersonal Brahma. He has, therefore, to practise the Nirguna Yoga only until he has thoroughly picked up the Impersonal Nature of God, and then, he should, without loss of time, resume the Worship of the Personal God by realizing the Self in all the forms perceived by the senses. Arjuna is called here 'Dhananjaya²' (Wealth-winner) with a view to suggest that he, who was once able to do even the more difficult task of winning wealth from the most powerful enemies for the Râjasuya Yajna, need not be afraid of gaining success in his spiritual efforts. Now, there are two stages of the Bhâgavata Dharma or the Path that leads to God—one is supported by Knowledge (*Jnâna*) and the other by Action (*Karma*). It is needless to say that the former is superior to the latter. Shri Krishna gives Arjuna practical Knowledge of Nirguna and Saguna Brahma in Chapters VIII and IX respectively, and in this Chapter, asks him to follow the Bhâgavata Dharma of the Jnâni (*Mayyeva mana âdhatsva Mayi buddhim niveshaya*). If he finds himself too weak to cope with it, on account of his uncontrollable attachment to forms, he is advised to go down one step and study well the Yoga of Practice (*Abhyâsa Yoga*), just as one, who is unable to commit to memory a complete verse, is recommended to learn it by parts. If Arjuna is unable to do even this, owing to the admixture of Rajas and Tamas in his Sattva, he is, in

1 Cf. Mhanuni yogâchâ abhyâsa kariñ / pari saguña nishthâ maniñ dhariñ / kiñ chaitanya sañskâra bânalayâ upari / sâkâriñ nirâkâra âpana bhajena // *Yathârthadipikâ*.

2 Cf. Dhananjaya aiseñ tuja sambodhana / karitase gâ yayâ lâguna / Râjasuya yâgiñ bahu shatru jiñkona / ânileñ dhana yâgârtha tuvâñ // *Chitsadânandalahari*.

the next verse, directed, for the purification of his heart, to go down further to the Bhāgavata Dharmal¹ of the Mumukshu, which consists in hearing and singing the Glory of the Incarnations of the Personal God.

अस्यासेऽप्यसमर्थोऽस्ति मत्कर्मपरमो भव ।
सदर्थसपि कर्माणि कुर्वन्ति द्विसवाप्स्यसि ॥ १० ॥

“ If you are unequal to constant practice too, let My actions be your highest aim. Even performing actions for My sake, you will attain perfection.”

The Yoga of Practice (*Abhyāsa*) is not an easy thing for one whose mind is not thoroughly purified. If Arjuna, therefore, finds this effort too (*api*) much for him (*asamarthosi*), he is asked to follow, as his highest aim, the nine modes of Worship (*Matkarma*² *paramo bhava*), such as hearing, repeating the names and praises of God, and others, which are most pleasing to Him and which surpass³ all other means of purification of heart. For, Shri Krishna tells Uddhava in Shri Bhāgavata⁴ that the more one’s Reason is puri-

1 Cf. Jnāna deuni Arjunātēñ / aise jnānāshrita Bhāgavata Dharma tyātēñ / sāngoni modāvayā purva sañskārātēñ / pratyagātma svarupiñ abhyāsa yoga sāngitalā // Ātāñ heñhi karuñ na shakasi jari / karmarupa Bhāgavata Dharma tari / jnānāshrita Bhāgavata Dharma pāvāvayā kariñ / mhanuni mhanatase ātāñ yā shlokiñ // *Yathārthadipikā*.

2 Cf. Shravana kirtana saguna dhyāna / nāmaśmarana charana sevana / archana -vandana dāsyā ityādi bhajana / Matkarma heñ // Teñchi jyāsa vāte parama / to mhanāvā Matkarma parama / jeñ Matkarma ācharatāñ uparama / hoyā chitsvarupiñ chittāchā // *Yathārthadipikā*.

Shravana kirtanāli Bhāgavata Dharma / techi jayāsi ati parama / mhanoni tannishtha houni Matkarma / kariñ sugama abhyāsāhuni // *Chitsadānandalahari*.

3 Cf. Yā vina asatāñ ānika sādhana / vāhataseñ āna Vithobāchi // *Tukārāma Mahārāja*.

4 Cf. Yathā yathātmā parimrijyatesāu / Matpunya gāthā shravanā-
bhidbhānaih / tathātathā pashyati vastu sukshmam chakshuryathaiivā-
janasamprayuktam //

fied by hearing and singing His glories, the better he is able to see the thing (Self), which is infinitely minute, just as the power of the physical eye becomes greater in proportion to the frequency of the application of collyrium. Here, the Self is said to be minute (*Sukshma*), because it cannot be perceived by the senses. Otherwise, it is the greatest of all (*Mahato gariyān—Shruti*). As soon as the Reason, thus purified, is easily absorbed in the Self, the aspirant should continue, once more, the attempt to realize the Self in the Universe, until his Reason becomes steady. This is the Perfection which, Shri Krishna says, Arjuna would attain by the performance of these actions for His sake, that is, for the purpose of dedicating¹ them to Him (*Madarthatamapi karmāni kurvan siddhim avāpsyasi*). Arjuna now remembers² the 7th verse³ of Chapter X, in which the Blessed Lord has said that the Reason of one, who knows in essence (*tattvataḥ*) His Emanations (*Vibhuti*) and Power (*Yoga*), becomes steady (*Avikampena yogena yujyate*) without the help of any other means, and wonders why the Master should omit the easy means which transcends action, and insist upon one which involves actions and which, advanced as he is in spirituality,

1 Cf. Āni jeñ jeñ karma niphaje / teñ thodeñ bahuta na mhanije / nivāntachi arpije / Māzāñ thāñiñ // *Jnāneshvari*.

Iti puñśārpitā Visbnorbhaktischennavalakshanā | kriyate Bhagava-chchbraddhā tamanyedhitam uttamam // *Shri Bhāgavata*.

2 Cf. Aisā yoga ānī yā vibhuti jāne / tyāsa avikampa yoga mhanaje achala yōga bāne / mhanuni dashamīñ svamukheñ Vishvatomukha mhane / teñ smarana jāleñ Pārthāsi // Tari to karmātita upāya / maja avikampa yoga siddhi ne di kāya / tyā upāyāchā jō asela sāmpradāya / tochi kāñ Bhagavanta maja sāñgenā // *Yathārthadipikā*.

3 Cf. Etām vibhutim yōgancha Mama yo vetti tattvataḥ / so'vikampena yogena yujyate nātra sañshayah // *B. G. X. 7.*

he thinks to be below his dignity to adopt. Shri Krishna understands his mind and gives him permission, in the next verse, to use the means preferred by him, provided he is prepared to accept the conditions which necessarily go with it.

अथैतदप्यशक्तोऽसि कर्तुं सर्वोनमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

“ If you are unable to do even this, then, take refuge in My Power and, for that purpose, renounce all actions as well as fruit, with your mind well-controlled.”

The Saint Tukáramá considers the Worship suggested in the last verse to be a very easy¹ one, but if this be not for Arjuna (*athaitadapyashaktosi² kartum*), he is asked to take refuge in the Divine Power (*Mad-yogamáshritah³*) revealed to him in Chapter IX (*Pashya Me yogamaishvaram*), that is, to have a firm conviction that the constant remembrance of the fact that the whole Universe is the Personal God Himself would make his Reason steady. But, in order to have such a strong Faith (*tatah⁴*), it is necessary that he must

1 *OJ. Tuká mbanē eopeñ āhe sarvāñhuni / shahānā to dhani gheto yetheñ* ||

Govinda Govinda manā *Sc.—Shri Tukáramá.*

2 *OJ. Pari Māteñ maniñ dharāvēñ / kāñ Maja uddesheñ karāvēñ / heñ kālūñchi nako ághaveñ / jā voñ de shunya* || *Jnāneshvari.*

3 *OJ. Chaitanya kárana jada kártya / aiseñ na sphure tari Bhagavantā-
eheñ aishvarya / jaga heñ svayēñ Bhagavantachi Mází Guruvarya / yā
amaraneñchi avikampayoga pāvena mi* || *Aiseñ honeñ nischita / tyá nāñva
Bhagavadyogāchā áshrita / mhanuni mhane Bhagavanta / 'Madyogamá-
shritah' aisi hoy a mhanoni* || *Yatháarthadipikā.*

4 *OJ. Jeñ jeñ bhete bhuta / teñ teñ māni Bhagavanta / hā Bhakti Yoga
nischita / jāna Mázā* || *Jnāneshvari.*

‘Tatah kuru’ mhanaje tyā-káraneñ kariñ / sarva karma phala tyāga
mhane Hari / kiñ Madyogāchā áshrita honeñ jari / tari sarva karmeñ āni

abandon not only all actions (*sarva karma tyâgam*), but also the desire of material happiness (*phala tyâgam*), without the satisfaction of which the actions as well as their fruits prove useless. For instance, if a person, who secures sugar with great efforts, gets suddenly an attack of bile, which deprives him of the happiness he expected to derive from it because it gives a bitter taste, he considers both his efforts and their fruit, the sugar, to have gone in vain. The real fruit is, therefore, not the object gained, but the desire of the worldly pleasure for which the object is required. The expression ‘*sarva karma phala tyâgam*’ cannot¹ mean here ‘the offering of disinterested actions as sacrifice to the Personal God’, because Arjuna has already done the service after hearing the discourse on Karma Yoga. This, in fact, enabled him to acquire Vyatireka and Anvaya Knowledges (*Aksharam Brahma paramam*) in Chapter VIII, and the Knowledge of the Divine Power (*Pashya Me yogamaishvaram*) in Chapter IX. What he wants now is only Perfection (*siddhi*), for which he is asked, in this Chapter, to fix his Mind on the Universe as the Form of the Personal God (*Mayyeva mana âdhatsva*) and to penetrate his Reason into the Impersonal Brahma that pervades it (*Mayi buddhim nive-shaya*). If he is not able to do it, he is asked suc-

phalahi tâkiñ tuñ || Phala sukhâteñ mhanâveñ / kiñ sukha navhe jyâneñ
 teñ nishphala ganâveñ / yetheñ phala shabdeñ jânâveñ / vishaya sukha ||
 Phala tyâga mhanaje sukha tyâga / parantu nirapekshâsahi sukha kari
 prârabdhabhoga / tyâ sukhâchâ na ghade viyoga / evam sukha tyâga to
 sukhechchhâ tyâga bolâvâ || *Yathârthadipikâ*.

1 Cf. ‘Karmanyevâdhikâraste mâ phaleshu’ mhanoni / dvitiyâdhyâ-
 yâñta yâ shlokeñ karuni / karmâchyâ phalâchâ tyâga sângoni / karavilâ
 phala tyâga sankalpa || Maga ashtamiñ navamiñ jnâna / upadeshi Jagaj-
 jivana / evam âtmajnâna sampanna Arjuna / phala tyâgeñchi jâlâ ||
Yathârthadipikâ.

cessively to practise the study of the Impersonal Brahma (*Abhyâsa Yoga*) and the nine modes of Worship (*Matkarma paramo bhava*). But, as he does not like these means, he is suggested a fresh one, *viz.*, to resort to the Divine Power (*Madyogamâshritah*) he has already realized, the spirit of which lies in the constant remembrance that everything is God. This is, however, impossible unless one abandons all actions, for which either a Yogârudha or one who takes refuge in the Divine Power alone has a special privilege¹ (*tatâh kuru*), and the desire of enjoyments (*sarva karma phala tyâgam*). The mind of the aspirant must also be well-controlled (*yatâtmavân*²). Both the means are repeated³ at the close of Chapter XVIII, for the guidance of Arjuna. Now, Arjuna wishes to know why he has been asked, in the 9th verse, to bear always the desire to reach the Personal God (*Mâm ichchhâptum*) while practising the Nirguna or Abhyâsa Yoga. Shri Krishna first gives the reason in the next verse, and then, mentions the principal steps necessary to reach Perfection.

थ्रेयो हि ज्ञानमस्यासाज्ज्ञानाद्यातं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छांतिरनंतरम् ॥ १२ ॥

**“For, Wisdom⁴ is better than constant Practice,
Meditation is esteemed higher than Wisdom, the Re-**

1 Cf. Yogârudhâsi hâ tyâga / athivâ juâniyâ; sharanâgatâsa bimbâvaya
yoga / kiñ sarva tâkuni jo vishvarupiñ Shriranga / sharanâ tayâ ekâ jagad-
âtmakâteñi // Pari tyâsa kârana / sarvahî Ishvara yâ bhâveñi sharanâ / te
sharanâgati aisi kiñ smarana / ugcñchi vishva Bhagavanta mhanoni //
Yathârthatadipikâ.

2 Cf. ‘Yata’ mhanaje svavasha jeñ sañyata / ‘âtmâ mhanaje chitta /
aisâ purusha to mhanâvâ nischita / yatâtmavân // *Yathârthatadipikâ.*

3 Cf. Sarva guhyatamam bhuyah.....mokshayishyâmi mâ shuchah—
B. G. XVIII. 64-66.

4 Cf. Paiñ abhyâsâchi pâuti / karuni tâkije Kiriti / jnâneñ yeije bheti /
dhyâñachiye // Maga dhyâneñsiñ kheva / deñti âghavechi bhâva / tedhavâñ

**nunciation of action and fruit than Meditation,
Renunciation ushers in Peace."**

Arjuna is asked to have always the desire to reach the Personal God (*Mâm ichchhâptum*) while practising the Abhyâsa Yoga, because (*hi*) the double Knowledge of the Impersonal Brahma, known as Knowledge and Wisdom, which leads to the Knowledge of the Personal God, called Greater Wisdom, is better¹ than the mere practice (*abhyâsa*) of concentrating the mind in the Self after Self-realization. Thus, unless one possesses the Wisdom of Anvaya, that all is Brahma (*Te Brahma tad viduh kritsnam*—*B. G. VII. 29*), the Vyatireka Knowledge of the Imperishable Brahma (*Aksharam Brahma*) alone is imperfect. The God of Gods, in the form of a Swan, tells Sanaka and the other Bhaktas, in *Shri Bhâgavata*², that so long as a man does not get rid of the differences of names and forms by one means or another, even if he possesses Knowledge of the Self, he should be considered to be ignorant, just as a man who is awake in dream, is as good as one asleep. The Sage Vasishtha defines in the *Yogavâsishtha* 'Jnânam' as 'Samyagavekshanam', which means 'seeing well', that is, seeing all the beings in the Self (*Ena bhutânyasheshena drakshyasyâtmanyatho Mayi*—*B. G. IV. 35*) and 'Yoga' or 'Abhyâsa' as 'Vritti nirodhah' or 'inhibition of the functions of the mind'. Thus, 'Jnânam'³ or the complete Knowledge

karma jâta sarva / duri thâke // Karma jetha durâve / tetha phala tyâgu sambhave / tyâgâtava âñgave / shânti sakalâ // *Jnânesvari*.

1 *Cf.* Agâ ! pratyagvrittichâ jo abhyâsa / jnâna advaita thora tyâ parisa / jyâ jnânanâneñ jânaneñ Mâzyâ aishvarya yogâsa / ad vaita jnâna tyâteñ mhanâveñ // *Yathârthadipihâ*.

2 *Cf.* Yâvannânâtmadhîh puñso na nivarteta yuktibhîh / jâgartyapi svapannajnah svapne jâgaranam yathâ //

3 *Cf.* Evam jnâna shabdâchâ artha / sarvâtmabodha hâ yathârtha / kiñ advaita sâkshâtkâreñ kritârtha / tochi kiñ jnâna aiseñ jayâlâ // Nânâkâra

that 'all is Vâsudeva or the Self' (*Sarvâitma Bodha*) being superior (*shreyo*) to the mere Yoga of Practice (*Abhyâsâit*), Arjuna is asked not to forget his aim to reach the Personal God (*Mâm ichchhâptum*). Arjuna now says to himself that he has already seen the Divine Power (*Yogamaishvaram*). Why should he, then, be forced¹ to have any Practice at all? The reply given is '*jñânat dhyânam vishishyate*', that is, 'Meditation is esteemed higher than Wisdom'. If there had been no such thing as Prârabdha, and if the world were to cease to appear the moment one realizes all to be Brahma, there was no necessity of 'Meditation' (*dhyânam*), for the differences of names and forms would then disappear altogether, just as the fear of a serpent vanishes for ever, as soon as one sees the rope lying in the dark by the help of a lamp. But such is not the fact². For, the form of the ornament of the Universe cannot but remain till the period of its dissolution, even when the gold of the Self pervading it has been realized, and a Perfect Jnâni too has to act in conformity with the tendencies with which he is born (*Sâdrisham cheshtate svasyâh prakriter jñânavânapि—B. G. III. 32*). What wonder is there, then, if the aspirant, who does not meditate on the Knowledge he has acquired, fails to secure peace of mind? Here, Arjuna takes for granted the effect of the previous tendencies, and yet, thinks that one who has realized the Self must

*jada vishvarupa / heiñ avagheñi chitsvarupa / yâ jnânañcheñchi nâñva yoga
aishvârarupe / heiñchi tattva Saguna Sarveshvârâcheñi // Yathârthadipikâ.*

1 Cf. *Toñ tuja-aiseñ vâtaleñ / kiñ teñ jnâna tari nîhsandeha maja
jâleñ / aiseñ asoni kâñ karaneñ lâgaleñ / tadartha abhyâsa yogâsa // Yathârthadipikâ.*

2 Cf. *Yâ lâgiñ jâleñ jnâna / tadanantara karâveñ dhyâna / tevhâñ
svarupiñ bimbatâñ samâdhi samâdhâna / yogârudha to hoyâ // Jnâna
buddhisa jâlyâvari / dhyâna na kari tyâcheñi jari / purvasañskâreñ bhaya
kari / prapancha tyâteñ // Yathârthadipikâ.*

obtain Freedom¹, whether he meditates or not, forgetting the fact that there can be no Freedom without the destruction of desires. Shri Krishna, therefore, suggests to him that his supposition is wrong, by saying that renunciation of action as well as that of desire of worldly pleasures transcends meditation (*dhyānāt karmaphala tyāgah*). When a Jnāni reaches Perfection by meditation, he is not bound² to do the actions prescribed by the Vedas. The aspirant, mentioned in the last verse, who takes refuge in the Divine Power (*Mad yogamāshriath*), is also permitted to abandon such actions (*tatah kuru*). All others have to obey the orders on pain of punishment. As regards the abandonment of the desire of pleasures (*phala tyāgam*) recommended in the last verse, it is forced³ upon the aspirant who takes refuge in the Divine Power (*Mad yogamāshri-tah*), but, in the case of the Jnāni who reaches Perfection, it is the natural⁴ result of meditation (*dhyāna*). The Shruti⁵ says that, if one knows the Self and is convinced of the true nature of the Self, what can he desire and why will his body move itself? As soon as forms of things (*Vāsanā*) disappear from the mind and the subtle body (*Sukshma Sharira*) is destroyed by

1 Cf. Jari ghadenā dhyāna / tari mukti siddha kiñ jāleñ jnāna / aiseñ ase jyācheñ samādhāna / dhyāna avashya tyāneñ kāñ karāveñ ? || *Yathārtha-dipikā*.

2 Cf. Devarshinām bhutātma nrinām pitrinām na kinkaro nāyam rinicha rājan / sarvātmanā yah sharanām sharanyam gato Mukundam paritya kartam || *Shri Bhāgavata*.

3 Cf. Kiñ joñ na bāne dhyāna yoga / toñvari jo sukha tyāga / to balātkāra prasanga / manāvari mhanāvā || *Yathārtha-dipikā*.

4 Cf. Aisā sukha sprihā tyāga / ghade karitāñ dhyānayoga / dhyāniñ chittāsa nitya sukha sañyoga / maga sukhechchhā tyāga yatnā vāñchuni || *Yathārtha-dipikā*.

5 Cf. Ātmānam chedvijāniyād ayamasmiti purushah / kimichchhan kasya kāmāya shariram anusancharet ||

meditation and the renunciation it produces, the Jnâni enjoys Living¹-Freedom. This idea is expressed by the words 'tyâgâchchhântiranantaram', which mean 'on Renunciation follows Peace'. The force of 'anantaram'² is that the distance of time between Renunciation and Peace flies away and both are experienced at one and the same moment. For, the Shruti says, when all the desires buried in the heart of man are gone, he who is mortal becomes immortal, that is, secures Freedom. This is the Peace of mind (*shânti*) which is the result of Renunciation of desires. There can be no comparison between this natural peace and the peace of the Knowledge-seeker (*Jijnâsu*) or the imperfect Jnâni (*Arthârthi*), which they have to assume by self-restraint in order to obtain Knowledge or Perfection (*tatah kuru*), respectively. Arjuna is satisfied with this explanation, and wishes to know the characteristics of the Jnâni Bhaktas who have reached Perfection, as well as those of the aspirants who take refuge in the Divine Power. In the next three verses, Shri Krishna describes the former Lovers.

अद्वैता सर्वभूतानां सैत्रः करुण एव च ।
 निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥
 संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
 मध्यार्पितमनोबुद्धियो मे भक्तः स मे प्रियः ॥ १४ ॥
 यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
 हर्षमर्षमयोद्वैर्गैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

1 Cf. Jivanmukti techi shânti he prasiddha vedavedântiñ / aiseñ bolati
 bahuta Shruti / prastutiñ pâhâvi Shruti eka he // Yadâ sarve pramuchyante
 kâmâye'sya hridi shritâh / atha martyo'mrito bhavatyatra Brahma
 samashnute // *Yathârthadipikâ*.

2 Cf. 'Anantara' mhanije antara ude / kâlâchiyâ vyavadhânâcheñ—
Yathârthadipikâ.

Anantara etale turataja.—*Dvivedi*.

“ The Lover of Mine, who bears no ill-will to a being, who is friendly and compassionate, who rid of the idea of ‘mine’, without egoism, the same in pleasure and pain, who is forgiving, always content and in union with the Self, attuned, firm Faith, and whose mind and reason are dedicated to Me, is dear to Me. He, from whom the world shrinks not and who in turn does not shrink from the world, who is free from joy, envy, fear and anxiety, he too is dear to Me.”

It is impossible for this Perfect Man to hate any being (*adveshtâ sarva bhutânâm*¹), because he sees the Self plainly in all movable and immovable things. He is, however, regarded as a friend (*maitrah*²) by those who desire Knowledge and Freedom, because he helps them to secure their wishes, although he is himself compassionate to all (*karuna eva cha*), in as much as he sees them to be the forms of the Personal God. He acquires these qualities by remaining without attachment (*nirmamo*³), that is, by never calling his wife or children.

1 Cf. Jo sarva bhutâchyâñ thâñiñ / dveshâteñ nene kâhiñ / âpapar nâhiñ / chaitanya jaisâ || *Jnâneshvâri*.

Jyâsa âtmâ ughadâ charâchariñ / to dvesha karila konâchâ *Yathârthadipikâ*.

Tari sarvahi bhuteñ âtmavieñ dekhatâ / mhanoni konâchâ dvesha n kari sarvathâ / âpanâteñ to jari duhkha detâ / tari tattvatâ pratikul navhe || *Chitsadânandalahari*.

2 Cf. Kiñ dveshavarjita sarvatra / tyâñta mokshâdhikâri yâñch maitra / uraliñ bhuteñ tiñ kripâpâtra / Bhagavadbhâveñkaruni *Yathârthadipikâ*.

3 Cf. Äni mi he bhâshâ nene / mâzeñ kâhiñ chi na mhane—*Jnâneshvâri*.

Aisâ adveshtâ maitra karuna / sama sarvabutiñ nipuna / konyâ gune jâlâ te khuna / sângatoñ kiñ to nirmama mamatâ rahita mhanoni || Hei mâzeñ mhanoni / jo striputrâdi âpuliñ mâni / tyâ vegaliñ charâchare bhuteñ tribhuvaniñ / pârakiñ vâtati tyâlâ || *Yathârthadipikâ*.

or wealth, to be his own. The feeling that this or that is mine, estranges one from all others, including God Himself. Its cause, however, is Egoism, from which the Lover in question is entirely free (*nirahankârah*¹). He identifies himself neither with the Tâmas body, nor with the Râjas senses, nor with the feeling of Ego (*Aham*) produced by the impure Sattva. He recognises himself to be the Self, who pervades everything and who is realized by means of the pure Sattva, which is beyond the feeling of Ego (*Aham sphurti*). The Shruti says '*Aham² Brahmâsmi*', because the Self cannot be expressed in words without '*Aham*' (Ego). Now, although the Wise Lover has become Brahma himself, he has to enjoy the pleasures and suffer the pain allotted to him in the shape of Prârabda, as the result of his actions in previous lives. While doing this, he never entertains a liking for pleasures or an aversion for pain. He is, thus, the same in both (*sama duhkha sukhah*³), although, when the hour of enjoyment or suffering comes, he actually feels the pleasure and pain, just as all ignorant people do, for, without such a feeling, the Prârabda will not be exhausted (*Prârabda karmânâm bhogâdeva kshayah*). The sting, however, lies in the solicitude to have the same pleasures again and in the dread of the recurrence of pain, from both of which he is free. When

1 Cf. Oñgala aisi mamatâ / mula tisahi ahantâ / jyâ ahanteneñ âtmayâ anantâ / mâni sâta viti sharira mâtra // Mi deha mhananeñ tâmasa / mi indriya mhananeñ râjasa / doñ vegalâ âtmavâchâ âbhâsa / sâttvika ahan-kâra to nusatâ // *Yathârthadipikâ*.

2 Cf. Aham pratyayâ vâñchuni / shabdeñ âtmâ na vadave mhanoni / 'ahamasmi Brahmâhamasmi' yâ shabdeñ karuni / Shrutyânbhava bolati // *Yathârthadipikâ*.

3 Cf. Kiñ prârabdheñ sukha âni dukhahi / jivanmukta jâlâ tarhiñ sutanâtra náhiñ / pari bhogitâñ sukba 'ho' âni duhkha 'na ho' aiseñ kâñhiñ / na mhanâ sama sukha duhkhi ye riti // *Yathârthadipikâ*.

he sees all to be the Self, with whom can he get angry. He is, therefore, ever ready to forgive (*kshami*¹) even the greatest wrong done to him. He is one whose mind is at all times in union with the Self (*Yogi*), and so, he is always content (*santushtah*² *satatam*). His mind is not disturbed³ by the variegated forms of the Universe, because it is directed to the Self that pervades it (*yatâtmâ*⁴), and it remains steady, because his firm resolution is (*dridha nischayah*⁵) that the Self alone is the joy of all joys and the gain of all gains. So far, the characteristics of the Wise Lovers are in common with those of the Nirgunopâsakas. Shri Krishna, therefore, mentions now those that are peculiar⁶ to the Lovers alone, *viz.*, 'Mayyarpita'⁷ *mano buddhir yo Me bhaktah sa Me*

1 Cf. Ataeva to kshami aiseñ jâna / nindâ tâdanâdikiñ vikâra tyâ lâguna / sarvathâ nâhiñ nâhiñcha gâ jâna / kshamâ purna prithvi aisi // *Yathârthadipikâ*.

Kshamâ aisi kiñ sarvahi âtmâcha mi / krodha konâvari karuñi ? mhane—*Yathârthadipikâ*.

2 Cf. Baraviyâpari tushta / to mhanâvâ santushta / jo nijalâbheñ atyanta pushta / tochi santushta sarvadâ // Ataeva to yogi / chitta sarvadâ chidâtma sañyogiñ / tevhâñ bhrântichyâ viyogiñ / sarvadâ santosha // *Yathârthadipikâ*.

3 Cf. Avyagra chitta gatavâsana vashya hoteñ—*Shri Nârâyana Mahârâja*

4 Cf. 'Atma' shabdeñ chitta / teñ chitta jyâcheñ yata / mhanije svarupiñ yojaleñ nischita / râhe sarvadâ // *Yathârthadipikâ*.

5 Cf. Lâbha yâ paratâ na mâni / svarupa vismriti techi eka hâni / lâbha tochi kiñ svarupânusandhâniñ / rame chitta // Aisâ dridha nischaya / mhanuni chitta sarvadâ chinmaya / mhanuni yogi vishvamaya / santushta sadâ // *Yathârthadipikâ*.

6 Cf. Parantu lakshaneñ jnânâchiñ / sârakhiñ disati donhi pâkshânciñ / bhaktâ âvadi Sagunâchi / vishesha itakâ // *Yathârthadipikâ*.

7 Cf. Drishtiñ dise gâra kathina / rasanesi toñ mridu jivana / manâsa âkâra buddhisa chaitanya ghana / arpita manabuddhi ye riti // *Yathârtha-dipikâ*.

Aisâ yoga samriddhi / houni jo niravadhiñ / arpita mane buddhi / Mâzyâñ thâñiñ // *Jnâneshvâri*.

priyah', that is, with his Mind he sees the forms of the Personal God and with his Reason the Self that pervades them (*Mayyarpita mano buddhir*), for which reason, he is God's Lover (*Me bhaktah*), and He being of the nature of the Kalpavriksha, cannot but love him (*sa Me priyah*). The body of the Lover is the result of his previous Karma (*Prárabdha*), and the body of the Personal God is the result of His Own Will, but the Self in both is one and the same. That is why Shri Krishna says, in the 17th verse of Chapter VII, that He is supremely dear to the Wise, and he too is dear to Him (*Priyo hijnânino'tyarthamaham sachâ Mama priyah*). In spite of all these noble qualities, one may think that people are likely to be afraid of him as they are of the 'Tapasvis', who possess the power to do them harm by their curses. We are told, therefore, that through the Lover the world is not agitated (*yasmânnodvijate¹ loko*), for, who would fear him who can drive away the fear of births and deaths and make men fearless? But, if you say that people are not afraid of cowards too; the reply is that, as he has no worldly desire at all, he does not care for any of the Lower Gods or men (*lokânnodvijate² châ yah*), from whom he expects nothing. For this reason, he is not overjoyed (*harsha³*) with the acqui-

1 Cf. Iari siudhuchenî mâyîñ / jalacharâñ bhaya nupaje / âni jala-
chariñ nubuje / samudru jaisâ // Tevi unmatteñ jageñ / jeyâsi khanti na
lage / âni jeyâcheni ângeñ / na sineñ loku // *Jnânesvari*.

Pa'e dekbatâñ bhavabhabha / tyâ pâsunî hi kâya bhaya ? / jyâsa
dekbatâñ vâheñ nirbhaya / bhaya kâñ hoyâ tyâhi pâsunî ? // *Yathârthaâdipikâ*.

2 Cf. Agâ ! lokapâlânî sahita loka sârâ / jyâ lokîñ kritântâdikâñchâ
thârâ / tyâ samasta lokâñ pâsunî Pandukumarâ / jo na bhi kadhiñ anu-
mâtra // Tâkitâñ dhana mânâchi spribâ mâttra / to purusha nirbhaya
sarvatra / samartha aisâ âni vartane vichitra / kiñ jana bhaya âpaleñ na
pâve // *Yathârthaâdipikâ*.

3 Cf. Jeñ apekshita teñ pâvalâ / tyâ prâptichâ utsâha jâlâ / harsha
mhanâveñ tyâlâ / hâ bhakta sutalâ tyâ pâsunî // *Yathârthaâdipikâ*.

sition of anything agreeable, nor does he get angry or envious (*amarsha*¹) when anything disagreeable happens, or when he sees anybody prosper. He is ever free from fear and anxiety (*bhayodvegair mukto*). He, being a Lover too (*sacha*), is naturally dear to God (*Me² priyah*). The force of 'cha' (too) is that, as he loves God, He loves him too, and not that the person described in the third verse is different from the one described in the two previous verses. In the next verse, Shri Krishna speaks of the aspirant, who abandons action as well as desire of worldly pleasures and takes refuge in the Personal God.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारंभपरित्यागी यो मम्भकः स मे प्रियः ॥ १६ ॥

“That Lover of Mine, who wants nothing, who is pure, skilful, unconcerned, free from distress, who renounces every undertaking, is dear to Me.”

Here, Shri Krishna gives a description of the aspirant who abandons actions prescribed by the Vedas, because he takes refuge in His Divine Power (*Madhyoga-mâshritah*), and also undertakings which are expected to give pleasure, because he renounces the desire of pleasure (*sarvârambha³ parityâgi*). He is said to be

1 Cf. Âtâñ amarsha mhanaje na sosave paralâbha / dusariyâchâ lâbheñ pâve kshobha / avidyâ svabhâva hâ svayambha / gelâ jyâchâ // *Yathârthadipikâ*.

2 Cf. Priya bolilâ bhakta pahilâ / âtâñ varnilâ tohi priya Malâ / aiseñ mhanatâñ hâ vegalâ bolilâ / to bhakta vegalâ heñ naghade. // ‘Me priyah’ mhanije Mâzâ priya / ‘sa cha’ mhanije Mâzâ priya tohi kiñ Mi tyâsa priya / kiñ to Madbhakta tevhâñ jevhâñ Mi tyâchâ priya / ‘sa cha Me priyah’ yâchâ artha aisâ // *Yathârthadipikâ*.

3 Cf. Sarvârambha parityâgi / mhanije sarva vedokta karmeñ jo tyâgi / âni bâhya sukha yatnârambhahi nasati jyâ lâgiñ / sukhasprihâ tâkili yâ karitâñ // *Yathârthadipikâ*.

without wants (*anapekshah*¹) and, therefore, perfectly indifferent to worldly objects. His mind is pure (*shuchih*²), that is, free from the desire of sense-objects. Even when he is forced by his Prârabdha to enjoy pleasures against his wishes, his skill in being desireless (*daksha*³) preserves the purity of his mind unsullied. He never identifies himself with the body, nor has he any attachment to his wife and children and, therefore, he is always unconcerned (*udâsina*⁴) while his Prârabdha is working. But this indifference does not cause any affliction (*gatavyathah*⁵) to him, for, if he had a liking for any material object, then only his mind would be troubled with the anxiety to secure it or with the pain of losing it. Such a Jnâni is dear to

1 Cf. Kiñ to anapeksha / mhanaje navhe vishayasukhâchâ sâpeksha—*Yathârthadipikâ*.

Tati nirspekshatva tayâcheñ kaiseñ / yadrichchhâ bhoga prâpña jâliyâ
satvâñsheñ / tari tayâñchi sprihâ dbaritu nase / shuchi ase mhanuniyâ //
Chitsadânanandalahari.

2 Cf. Ântu bâheri chokhâlu / suryu jaîsâ nirmalu / âni tatvârthichhâ
pâyâlu / dektanâ jo // *Jnâneshvâri*.

3 Cf. Ashuchi te vishaya vâsanâ / shuchitva nirapeksha sama aseñ
aisâ shuchi mhanuni Arjunâ / dakshabi to // Kiñ na sutati prârabda karma
bhoga / jari kelâ sukha sprihâ tyâga / to bhoga bhoguni nihsanga / daksba
aisâ kiñ shuchi nirapeksha mâguti // *Yathârthadipikâ*.

4 Cf. Vyâpaka âni udâsa / jaïseñ heñ âkâsha / taiseñ jeyâcheñ mânasa /
sarvagata // *Jnâneshvâri*.

Dehi nase ahantâ / nase striputrâdikâñchi mamatâ / bhoga bhogi tari
Pândusutâ / udâsina to // *Yathârthadipikâ*.

5 Cf. Sarvatrâ udâsina ase mhanauna / vyathâ mâtra nâhiñ jayâ
lâguna / itariñ tâdyamâna hi gata pidâ jâna / jalajalapana jayâ nâhiñ //
Chitsadânanandalahari.

Bhoga ghadatâñ udâsa / mhanuni kâhiñ vyathâ nase tyâsa / gatavyatha
aisiyâsa / mhanâveñ Arjunâ // Je bhoga bhogitâñ goda vâte / mana tyâcheñ
lâge tyâcha vâte / bhoga navhatâñ ura phute / vyathe karuni // *Yathârtha-
dipikâ*.

the Personal God (*sa Me¹ priyah*), because he is His Lover (*yo Madbhaktah*), which means that God is dear to him. He reaches Perfection by the Grace of the Personal God without any difficulty². In the next three verses, Shri Krishna describes the glory of the Living-Freedom (*Jivanmukti*) he enjoys.

यो न हृष्यति न द्वेष्टि न शोचति न कांश्कृति ।
 शुभाशुभपरित्यागी भक्तिसान्यः स मे प्रियः ॥ ६७ ॥
 समः शत्रौ च सित्रे च तथा मानापमानयोः ।
 शीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥ ६८ ॥
 तुल्यनिंदास्तुतिमौनी संतुष्टो येनकेनचित् ॥
 अनिकेतः स्थिरमतिर्भक्तिसान्मे प्रियो नरः ॥ ६९ ॥

“He who rejoices not, scorns not, grieves not, desires not, who abandons both good and evil and is full of Love, is dear to Me. Alike to friend and foe and also in honour and dishonour, alike in cold and heat, pleasure and pain, free from attachment, taking equally praise and blame, silent, pleased come what may, having no fixed abode, steady-minded, and full of Love—that man is dear to me.”

Here³, the Blessed Lord says that the aspirant who takes refuge in His Divine Power (*Madyogamâshritah*),

1 Cf. Jo aisâ sarva tyâgi Bhâgavata / sarvâtmabhâveñ sharanâgata / tohi Madbhakta kiñ Mi priya tyâsa Bhagavanta / mhanuni tohi priya Mâzâ Arjunâ // *Yathârthadipikâ*.

2 Cf. Yo Mâm pashyati sarvatra sarvancha Mayi pashyati / tasyâham na pranashyâmi sacha Me na pranashyati // *B. G. VI. 30.*

Tasmât sarvâtmaka dhyâneñ yogabhrashta navhe kadhiñ // *Samashloki*.

3 Cf. Jo sharanâgata ye ritî / jnâna tyâcheñ pâve paripâkâprati / âni aisâ houni Saguniñ priti / to varnijeto yâ shlokeñ // Siddhâvasthâ yâchi / taisicha purviñ bolilâ jo tyâchi / mhanuni punarukti boya mhanâvi sâchi / parantu vegalâ hâ prasanga // Eka abhyâseñchi siddha zâle / amrita sarvâtmâ

when he becomes perfect, also acquires qualities¹ like those of the Wise Lovers described in verses 13, 14 and 15, who secure Perfection by following the other methods of the Worship of the Personal God pointed out in verses 9 and 10 of this Chapter. He never feels joy (*na hrishyati*²) when he meets with good luck, because he regards nothing so joyful as the Self, nor does he hate (*na dveshti*³) bad luck, because he himself has become the Universe. He does not lament (*na shochati*⁴) the loss of anything, because he knows that he can never lose what is really his own, nor does he wish for (*kāñkshati*⁵) anything which he does not possess, because he is convinced that everything is the Self. He destroys all his merit and sin (*shubhāshubha parityāgi*⁶) and enjoys Living-Freedom by abandoning actions and the desires of worldly pleasures (*sarvārambha parityāgi*). It is impossible for him to bear ill-will to any being,

bhāvācheñi pyāle / koni Bhāgavata Dharmeñi pāvale / Jnāni Bhakta yoga
siddhiteñi // Konī tākuni sarva dharma / tyāguni sukha sādhanācheñi karma /
sarvātma bhāvēñi dharileñi varma / sharanāgatīcheñi / *Yathārthadipikā*.

1 Cf. Vishaya barā prārabdheñi karuni / prāpta jālā tari maniñi /
harsha na pāve āni vāita mhanoni / dvesha na kari sarvathā // Na hotāñi
lābha hotāñi hāni / shoka na kari to jnāni / jeñi nāhiñi teñi prāpta ho mhanoni /
kāñkshā kāshāchi dharinā // *Yathārthadipikā*.

2 Cf. Jo ātmalābhā sārikheñi / gomateñi kāhiñchi ne dakhe / āni
bhogavishesheñi / harishaijenā // *Jnāneshvari*.

3 Cf. Āpanachi vishva jālā / tari bhedabhāvo gelā / mhanauni dvesha
duri thelā / jeyā purushā // *Jnāneshvari*.

4 Cf. Paiñi āpuleñi jeñi sācheñi / teñi kalpāntiñi hiñi na vache / heñi
jānuni gatāñcheñi / na shochi jo // *Jnāneshvari*.

5 Cf. Jeyā paraute nāhiñi / teñi jālā āpulāñi thāñiñi / yā lāgiñi kāhiñi /
ākāñkechinā // *Jnāneshvari*.

6 Cf. Ghade pāpa punyāchā tyāga tevhāñi / kiñi jale jnānāgnineñi
jevhāñi / pari yāsa heñi ghadaleñi tedhavāñi / jevhāñi sharana sarvadharma
tyāgeñi karuni // Jyālā tyāga ghadalā shubhāshubhāchā / tochi shubhāshubhā
parityāgi sāchā / to jivanmukta mhanuni vāchā / suchavi yetheñi
Mukundāchi // *Yathārthadipikā*.

but some sinful men regard him as their enemy, as some righteous men love him as their friend. His motto being, however, that all is Vâsudeva, he sees both friend and foe, as well as honour and dishonour, alike (*samah shatraucha¹ mitrecha tathâ mânâpamânayoh*). Friend and foë, honour and dishonour, cold and heat and pleasure and pain, are but the results of one's actions in previous lives which are unavoidable (*Prârabdha karmânâm bhogâdeva kshayah*). He, therefore, enjoys the pleasure and suffers the pain derived from cold and heat as the inevitable effects of his past Karma, but regards them as nothing but the false waves appearing on the real ocean of the Self (*shitosha sukha duhkhesu samah²*). This is possible for him, because, from his mind, not only attachment to forms, but the ideas of forms themselves (*Vâsanâ*) as real entities, have disappeared (*sanga vivarjita³*). He takes equally praise and blame (*tulya nindâ stutih⁴*), because they do not touch him at all, as he never identifies himself with his body. He does not waste his precious time in extolling men and things, or in finding fault with them. He is always

1 Cf. Agâ ! to sarvatra nirvaira pari / koni pâtaki shatrutva kari / âni koni yâsa mitratva dhari / jo bahu janmiñ kritârtha || Parantu bhaktâ jnâniyâñsa / sarva Vâsudeva bâ dridha abhyâsa / mhanuni Bhagavadrupachi pâhe ubhayâñsa / shatru mitra sama ye riti || Taisâchi mânîñ taisâchi apamâniñ / mânâpamâna dorhi mânî / mrishâ chitsvarupiñ âpulyâ || *Yathârthadipikâ*.

2 Cf. Aisâchi prârabdha bhoga / mânî hotâñ shitosha yoga / sukha duhkharupeñ prârabdha roga / kshaya pâvato aiseñ samatva ubhayatra || Shitosha âni shitoshnâpâsuni / sukha âni duhkha hi hiñ donhi / mithyâ taranga âtma sindhu vâñchuni / kâñhiñcha nasati || *Yathârthadipikâ*.

3 Cf. Vishayasanga vivarjita / tochi aisâ hoyâ urjita / sanga vâsanâ te jâli bharjita / to aisâ Arjunâ || *Yathârthadipikâ*.

4 Cf. Jo nindeteñ neghe / stutiteñ na shlâghe / âkâshâ na lâge / lepu jaisâ || *Jnânesvari*.

engaged in silent meditation (*Mauni*¹), or in singing the Names and Glories of the Personal God which is also silence, for, it concentrates the mind. Why should he open his lips for any other purpose, when he is satisfied with any kind of food, clothing, &c., that comes to him unasked, for the protection of his life (*santushto ena kena chit*)? He has no fixed abode (*aniketah*²), but lives content in a house or hut which happens to be provided for him for the time being by fate. Thus, he is indifferent to all external objects, because his Reason has become steady (*sthiramatih*³). His principal qualification, however, being that he is full of Love to the Personal God (*bhaktimân*), he too is dear to Him (*Me priyo narah*) on account of His nature of the Kalpavriksha (*Ye yathâ Mâm prapadyante*). In the next verse, which is the last of this Chapter, Shri Krishna gives warning against the wrong interpretations, which He thought were likely to be put upon the mode of Worship (*Bhaktiyoga*) recommended in this Chapter.

ये तु धर्म्योस्तुतमिदं यथोक्तं पर्युपासते ।
 श्रद्धाना सत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥
 इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः ॥ १२ ॥

“The Lovers, verily, who partake of this Cosmic Nectar as herein taught, imbued with Faith, regarding Me as the Highest Being, are exceedingly

1 Cf. Bhâva aisâ dharuni / Krishna mhane agâ l to mauni / adhyâtmâ Bhagavatkathâ yâ doñ vâñchuni / kadâpi kâñhiñ bolenâ || *Yathârtha dipikâ*.

2 Cf. Âni vâyusi eke thâñiñ / bidhâra jaiseñ nâhiñ / taisâ na dharichi kehiñ / âshrayo jo || *Jnâneshvâri*.

3 Cf. Heñ vishvachi mâzeñ ghara / aisi mati jeyâchi sthira / kimbahunâ charâchara / âpana jâlâ || *Jnâneshvâri*.

dear to Me. Thus ends the Twelfth Chapter, entitled 'The Yoga of Love', in the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad-Gitâ."

The word 'dharmyâmritam¹' means the unmanifested spirit (*amritam*) worshipped by the Lovers of the Personal God in the manifested form of the Universe (*dharma*). The Knowledge that the Universe is the Form of the Personal God, which is necessary for such Worship, is called 'Dharma' in the 2nd verse of Chapter IX (*Pratyakshâvagamam dharmyam*). We are told in this Chapter and, for the matter of that, in the whole Bhagavad-Gitâ (*Adhyesyate cha ya imam dharmyam sañvâdamâvayoh—B. G. XVIII. 70*), that these Worshipers of the Personal God, to whom the Universe² itself is the Self or God, are superior to those of the Impersonal Brahma (*Nirgunopâsakas*). Nay, at the end of the last discourse of the Bhagavad-Gitâ, the Blessed Lord says distinctly that he who shall declare the Supreme Secret of the Gitâ among His Lovers, extolling His Love, shall without doubt attain to Him (*Ya idam paramam guhyam Mâdbhakteshvabhidhâsyati bhaktim Mayi parâm kritvâ Mâmevaishyatyasañshayah—B. G. XVIII. 68*). Those Lovers (*Bhaktas*), therefore, who worship this Cosmic Spirit (*dharmaâmritamidam paryupâsate*) as taught here (*yathoktam³*), in preference to the

1 Cf. *Evam chaitanya amrita avyakta / teñ dise jagadâkâreñ vyakta / teñ dharmâmrita mhanuni bhakta / upâsiti // Yathârthatdipikâ.*

2 Cf. *Kiñ jagachi heñ jagannâyaka / hâ yoga sagunopâsakâñchâ—Yathârthatdipikâ.*

3 Cf. 'Yathâ' mhanije jaseñ / 'ukta' mhanije bolileñ taseñ / bhakta doghâñta yuktatama sammata aiseñ / yathokta dharmâmrita upâsaka mâniti // Yathârthatdipikâ.

Impersonal Brahma, and who have full Faith (*shradda-dhānā*¹) in the doctrine, that is, who do not, like the faithless persons described in IX. 3, distrust the Knowledge that all is Vâsudeva or the Self, because they fully believe the Personal God to be the Highest of all (*Matparamā*), being both the material and efficient cause of this Universe, are extremely dear to Him (*te'tiva Me² priyāh*).

Here ends the last Chapter of the Second Part of the Bhagavad-Gitâ. While the First Part treats of the Impersonal Nature of God, and of the means which enable one to realize it and to merge into it finally, the Second deals with the Knowledge of the Universe as the Form of the Personal God, and with the mode of His Worship, which secures³ Peace during the life-time of the Worshipper and Eternal Bliss and Companionship of God after death. The Worshippers of the Personal God are said to be superior to those of the Impersonal Brahma, not by way of eulogy⁴, but because of the help which the former receive from Him in crossing this ocean of births and deaths (*Teshāmaham samuddhartā mrityusañśāra sāgarāt*—XII. 7),

1 Cf. Te kaise mbanasi Arjunā! / tari tyāñsa avishvāsa yā vachaniū asenā / shraddadhāna mhanāvēñi tyā janā / kiñ shraddhā yathokta arthiñ tayāteñ // Tyā shraddhesa kârana / tyāñsa vâte Micha thora Saguna / āni vishva Bhagavadrupachi he khuna / kalali jayāñ // *Yathārthadipikā*.

2 Cf. Pârthâ gâ jagiñ / bhaktu tochi yogi / utkanthâ teyāñ lâgi / sadâ Maja // *Jñāneshvari*.

3 Cf. Mâncha yo'vyabhichârena bhakti yogena sevate / sa gunâñ samatityaitân Brahma bhuyâya kalpate // *B. G. XIV. 26*.

4 Cf. Prashna nirupanâbhyâmâdhikya siddheh // 23 // *Shândilya*.

Because the superiority is established by means of questions and answers. The whole of Chapter XII of the Gitâ is an example of this. By the question and the answer the principal character of devotion being proved, it does not follow that the above statement regarding the superiority of devotion is by way of eulogy.—*Svapneshvara translated by M. Paul, B. L.*

that¹ is, in making their Reason steady, without the difficulties which the latter have to encounter (*Klesho'dhikatarasteshâm*—XII. 5). The mind of the aspirants who see always, continually, all beings as the form of the Personal God (*Mayyeva mana âdhatsva*—XII. 8), is sure to penetrate² the all-pervading spirit: The Lovers must, however, try also to concentrate (*niveshaya*) their Reason into the spirit that pervades the Universe, and if they are not able to do that, they too have to practise the *Abhyâsa Yoga* of the Nirgunopâsakas, but with a steadfast Will to reach the Personal God (*Abhyâsa yogena tato Mâmichchhâptum*—XII. 9). If precluded from such practice by the impurity of their Sattva, they have to do the Bhâgavata Dharma (*Matkarmaparamo bhava*—XII. 10) of the Mumukshu, which ultimately secures for them the desired goal. Those aspirants, however, who are for the Bhâgavata Dharma of the Jnâni, are exempted³ from action, provided they give up desire of material happiness and take refuge in His Divine Power (*Madyogamâshritah sarvakarma phala tyâgam*—XII. 11), that is, constantly remember that all is Vâsudeva. This Knowledge is certainly better than the mere Yoga of Practice (*Shreyohi jnânamabhyâsât*—XII. 12), but without Meditation, there can be no natural Renunciation of desire, and consequently, no Peace or enjoyment of Living-Freedom (*Dhyânât karmaphalatyâgastyâgâchchhantiranantaram*—XII. 12). The most important point⁴

1 Cf. Sâgararupa mrityu sañsâra / tyâpâsuni hâchi shighra uddhâra / kiñ jadabhrâma sañskâra / jâuni bimbechi chidâtmatâ // *Yathârthadipikâ*.

2 Cf. Madbhâveñi bhuteñ samasta / sarvadâ pâhatâñi satata / Mi turiya jo sarvagata / te thâin chitta praveshe // *Ekanâthi Bhâgavata*.

3 Cf. Yogârudhâsi hâ tyâga / athavâ jnâniyâ sharanâgatâsa bimbâvayâ yoga / kiñ sarva tâkuni jo vishvarupi Shriranga / sharana tayâ ekâ Jagadât-makâteñi // *Yathârthadipikâ*.

4 Cf. Suvarna sarvâñi alankâriñ / Brahma taiseñ charâchariñ / drishti

to be remembered in connection with the Lover's Meditation (*Dhyâna*) is, that it is impossible to see any animate or inanimate object without the sight touching the Brahma which pervades it, as it is impossible to see any gold ornament without seeing the gold of which it is made. As long as, therefore, he bears in mind this key of the Preceptor's Grace, his Reason is sure to be impressed with the conviction that all is Brahma. When one gets tired¹ of such Meditation, he may practise the nine modes of Worship, such as hearing, repetition of the Names and Glories of God, &c. The fact that the Universe is the Form of the Personal God must not, however, on any account, be lost sight of. This will help the aspirant greatly in renouncing desire of happiness, immediately after enjoying the pleasures and suffering the pain which fall to his lot. Even when the wind has ceased to blow, the trees continue to move to and fro for a while. Just so, the Prârabdha will force, not only an aspirant working for Perfection, but also a perfect Yogi who is free from egoism, to submit² to its decrees. The Personal God, however, Who loves His imperfect Worshippers as much as a father loves his children, or a bird its featherless young ones, helps them to remember³ the Self as soon as the sentence, passed

âdhiñ suvarnâvari / tevhâñ disati bhushanecñ // He Gurukripechi killi / joñvari
ase maniñ dharili / sarva Brahma aisi thasâvali / buddhi râhe toñparyanta //
Nigamasâra.

1 *Oj.* Jañva chittâcheñ samâdhâna / tañva nã sodije anusandhâna /
chitta hotâñ utsâhahina / pure karâvâ abhyâsa // Shravana kirtanâdi bhakti /
Vâsudeva sarva aishâ yuktî / prârabdha bhogitâñhi virakti / hridayiñ asâvi //
Nigamasâra.

2 *Oj.* Vârâ râhilâ' vishâla / pari vrikshâcheñ hâlaneñ na râhe tatkâla /
ahantâ geli tari bhogakâla / dâvi ahankâra âhesâ // *Yathârthadipikâ.*

3 *Oj.* Mâzyâ kripecheñ lakshana / prâpta vishaya bhogitâñ jâna / na
tute Mâzeñ anusandhâna / purna kripâ jâna yâ nâñva // *Ehanâthi Bhâgavata.*

upon them when they came to this world, takes its effect. Their Love of God, when they reach Perfection, is thus¹ described by Nârâyana Mahârâja.

“Love is the realization of God in all animate and inanimate objects. The mind is always full of the purest dispassion. It is peaceful, free from all ideas of names and forms, and self-controlled. The striving aspirant thus attains to the Joy of the Self.”

It is evident², therefore, that as the Worshippers of the Impersonal God (*Nirguna Brahma*), who do not appreciate the importance of the nine modes of devotion, *viz.*, hearing, singing the Glories of God, etc., know not this Supreme Love of God which the Bhagavad-Gitâ teaches, so the Worshippers of the Personal God (*Saguna Brahma*), who do not realize Him to be the Self, are also ignorant of it. “Others again”, says Babu Aurobindo Ghose too in his ‘Essays on the Gitâ’, “speak of the Gitâ as if the doctrine of devotion were its whole teaching and put in the back ground its monistic element and the high place it gives to quietistic immvergence in the one Self of all. And undoubtedly its emphasis on devotion, its insistence on the aspect of the Divine as Lord and Purusha and its doctrine of the Purushottama, the Supreme Being, who is superior both to the Mutable Being and to the Immutable, and

1 *OJ.* Bhakti asi sthirachariñ Harirupa pâhe / chittiñ sadâ parama shuddha virâga râhe / avyagra chitta gata vâsana vasya hoteñ / je yatnashile muni tyâñ nijalâbba deteñ //

2 *OJ.* Âtmâ sarva jadaprakâsaka aseñ lokiñ bahu jânatî / jânoni sbruta kirtanâdi Sagunapremâ maniñ nenati // Koni te Saguniñcha nishta pari hû ûtmâ priya Shri Hari / aiseñ bhakti rahasya nenati na ho sadbhakti dobiñ pari // *Vâmana Pandita*.

Saikânta bhâvo Gitârtha pratyabhijñânañ // 83 // *Shândilya*.

She is exclusive Self-devotedness as appears from the recognition of the purport of the whole Gitâ.—*Svapneshvara* translated by Paul.

who is what in His relation to the world we know as God, are the most striking and among the most vital elements of the Gitâ. Still, this Lord is the Self in whom all knowledge culminates and the Master of sacrifice to whom all works lead, as well as the Lord of Love into whose being the heart of devotion enters."

Thus, in the first two Parts of the Bhagavad-Gitâ, *viz.* Theology and Cosmology, we find a description of the various means suggested by the Vâdas and Shastras for the acquisition of the practical Knowledge of the Self and for the attainment of Perfection, the best of them all being the Worship of the Personal God before and after Self-realization. The different Goals of Human Life form the principal subject-matter of the Third Part called Eschatology, where it is pointed out that the highest of them is the Eternal Companionship of the Personal God in His Supreme Abode, the Anâdi Vaikuntha.

Now, mayest Thou, O Supreme Self, God of Gods and my Spiritual Guide!, be pleased to accept, as sacrifice, this Second Part of the Commentary, Thy own gift, which I humbly dedicate, with a thousand salutations, to Thy Holy Feet!

Sâri Sadguru Charanârpanamastu.

DE CARMINE DEI DEORUM

OR

ON THE SONG OF THE GOD OF GODS

Being a Commentary in English on the Bhagavad-Gîtâ
(Complete in Three Parts)

PART III

ESCHATOLOGY OR THE SCIENCE OF THE FATE OF THE SOUL AFTER DEATH

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CONTENTS

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PART III

	PAGE
ESCHATOLOGY OR THE SCIENCE OF THE FATE OF THE SOUL AFTER DEATH	...
	...
	3
CHAPTER XIII (<i>Trayodashodhyâyah</i>)	...
	...
	17
CHAPTER XIV (<i>Chaturdashodhyâyah</i>)	...
	...
	87
CHAPTER XV (<i>Panchadashodhyâyah</i>)	...
	...
	130
CHAPTER XVI (<i>Shodashodhyâyah</i>)	...
	...
	173
CHAPTER XVII (<i>Saptadashodhyâyah</i>)	...
	...
	211
CHAPTER XVIII (<i>Ashtadashodhyâyah</i>)	...
	...
	252
INDEX	...
	...
	...
	...
	397
GLOSSARY	...
	...
	...
	...
	419

